THE CHURCHMAN.

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POETRY.

For the Churchman.

Mr. Editor,—A newspaper, in the following words, vividly recalls the affecting circumstances attending the death of Bishop Jolly. If the following lines are not altogether unworthy of the event they are designed to commemorate, and of a journal whose poetical department is so admirably sustained, you will oblige an old correspondent by inserting them.

"He died in his chamber, at night and alone. He was found by his attendants in the morning, with his "decent limbs composed" for the sepulchre, his arms crossed upon his breast, and his favorite book, "Disce Mori," open in his hand."

THE BISHOP AT REST.

The taper's light burns dim
Within that chamber lone,
And the hoarse night-wind by the casement sweeps
With a dull and dirge-like moan,
And duly the clock's deep tones are heard
As the weary hours pass on.

Upon his bed of death,
That good old man doth lie;
His gentle brow, all calm and clear,
Turned to the midnight sky;
Unchanged in all, save the glassy film
Of death, on his half-closed eye.

He seemeth but to sleep,
Awaiting day's return;—
Shall he not wake when that taper's light,
At dawn, shall cease to burn?
He sleeps indeed:—but he shall not wake
Till the resurrection morn.

An oft-read volume lies
Unclasped upon his breast,
Solace of pain through the weary days
Attendant of his rest;
That holy book he shall read no more,
For "the dead in the Lord are blest."

In the lone and silent hours
His spirit left the clay—
No earthly eye was here to mark
When the bonds of flesh gave way;
No eye but HIS, who ceaseth not
To watch his saints alway.

Bravely, we think, he died—
For a blessed sign he made;—
He thought of the *cross* in his mortal hour,
For, mark! how his arms are laid:—
If the Holy Jesus shielded him,
Think ye he was afraid?

Bravely, we think, he passed
Through grim death's gloomy sea,
For an angel's smile is on his lip
As bright as smile can be;
And his brow seems yet lit up with hope,
O how triumphantly!

Old soldier, rest thee well!
The battle strife is past:—
Good Bishop!—precious souls of men,
As thy reward, thou hast:—
Servant of God! with thee, in bliss,
May we all meet at last!

ISAIAH'S PROSPECT OF THE CHURCH.

A SERMON PREACHED AT THE CONSECRATION OF THE RT. REV. C. E. GADSDEN, D. D. BY THE RT. REV. G. W. DOANE, D. D.

Isaiah lvi. 6, 7.

The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

What glorious visions of Messiah's kingdom were permitted to Isaiah's kindling eye! And what a just appreciation every where pervades his prophecies of its true spiritual character! No where do you find the "thoughts that breathe, and words that burn," which make and mark the poet, poured from a more copious urn. And no where do you find more perfect demonstration, that all the beauty of conception, and all the richness of imagery, and all the splendor of language, are in subordination to the subject-matter of the message, the love of God revealed to fallen man, through Jesus Christ our Lord. Through all the pomp and circumstance of an imperial state, the flocks of Kedar and Nebaioth's rams, the dromedaries of Midian with their store of fragrant spices and of costly gums, the ships of Tarshish, laden down with gold, (Isaiah lx, 6, 7, 9,) the shadow of the Cross is seen; the "man of sorrows" bends beneath his load; the Lamb of God hangs mute and patient (Isaiah liii. 3–8) on the bleeding tree; and Joseph's tomb receives, as its first treasure, the mangled frame of Israel's long expected hope. Through the deep vista of seven ages, the Gospel and the Church of Christ gleam with celestial light. A better covenant, a brighter hope, an inheritance of immortality, a spiritual worship, spiritual sacrifices, a spiritual service—these are the glories in whose radiant blaze the Godhead is revealed; and heaven itself thrown open, through the light which beams from out the face of Jesus Christ.

The text is an anticipation, clear and perfect, of the Christian Church. The comprehensive vision of the prophet, takes in the race of man—"ho, every one that thirsteth, come ye to the waters." The graciousness and truth of the new covenant, are announced with all the clearness and distinctness of a silver trumpet—"incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Its purity and holiness are urged by the most powerful motives, and conclusive sanctions—"thus saith the Lord, keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed." And, what is most characteristic of the Gospel, and peculiar to it, and conclusive proof of its divine original—advancement in religious knowledge, and the extension of religious privilege, are set forth as the reward of faithfulness in the performance of religious duty—"the sons of the stranger that join themselves unto the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."

I have said that the text was an anticipation, clear and perfect, of the Christian Church. And so it is.

THE CHURCH OF CHRIST—
Its designed catholicity;
The qualifications expected in its members;
Their privilege and reward—

are the points which it presents distinctly; and to these, as kindred with the high solemnity, which, in the providence of God, engages us to-day, I ask your attention. The drift and aim of the discourse lies in what may be called the moral of the passage, so delicately intimated by the prophet, and in itself of such surpassing beauty, that *holiness and piety bring with them their exceeding great reward*—"even them will I bring to my holy mountain, and make them joyful in my house of prayer."

THE CHURCH OF CHRIST—let it not surprise you, brethren, to find the Church of Christ in the prophecies of Isaiah. Consider, for a moment, what the angel of the Apocalypse declared to the Apostle John to be the end and aim of the prophetic revelation—"the testimony of Jesus is the spirit of prophecy." Consider, for a moment, what the Apostle Paul says of the Church, in his Epistle to the Ephesian Christians—"and hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of Him, who filleth all in all." "*The fulness of Him who filleth all in all!*" What is too great or high to be expected of that mysterious institution, on which God hath put such honor? What wonder, if David, and Isaiah, and Micah, and Zechariah, and Malachi, and all the prophets, poets though they were, beyond the loftiest reach of poetry, labor for language, to reveal its glories to our aching sight. "The Church of God, which he purchased with his own blood," even before the foundation of the world;[*] instituted in paradise, for the deliverance and consolation of the first transgressors, in the light of that most gracious promise, "the woman's seed shall bruise the serpent's head;" saved from the flood with Noah; called from the world in Abraham; led through the wilderness, by that other Jesus,[†] valiant Joshua; established under David, and more peaceful Solomon, the city of our God, on the mountain of his holiness, "beautiful for situation, the joy of the whole earth; invested by the ascending Saviour with the mantle of his victorious power; and glorified by the descent upon it of the blessed, holy, and life-giving Spirit,—who shall blame us, if we rejoice with joy unspeakable and full of glory, in our inheritance, as Christians? And, leaving, to such as choose to bear them, the names which come from men, and man's device,[‡] content ourselves with the time-honored and expressive name of Churchmen, men of the Church—Christian by name, and Catholic by surname;[§] "fellow citizens with the saints"—alas for us, if we disgrace that high association, by selfishness, or worldliness, or sensuality!—"fellow citizens with the saints, and of the household of God." Intrusted with the message of salvation; the steward of God's mysteries; the preacher of the everlasting Goopel; "the pillar and ground of the truth;" "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone;" "making known to the principalities and powers in heavenly places," the things into which "the angels desire to look," even "the manifold wisdom of God"—who can over-estimate the value and importance of the Church, in carrying on that gracious work, the redemption and renewal of our fallen race, of which the "Author and the Finisher" is "Jesus, the Son of God?" Dull must be their perception, or perverse their will, who mistake the instrument, however exquisite its uses, for the impulse and directing hand; who glory in the body, other than as it draws its sense and life from the controlling and sustaining head; who put the Church for Christ! Not afraid of it were Peter, John, and Paul, who lavish on it every name of honor and endearment, as the temple, the household, the spouse, the body of the Lord. Not afraid of it were David, or Ezekiel, or Isaiah, in whose radiant visions of its coming glory, all that is brightest and most beautiful in heaven descends to bless and glorify the earth. Not afraid of it need we be, while we keep our eyes, our hands, our hearts upon the Cross: relying on the precious blood, which stained it, as the rescue and redemption of a ruined world; looking to the virtue which comes out from it, as the transforming influence, which is to crucify and kill our sinfulness, and raise us up again, new creatures in Christ Jesus.

The name by which the Church is designated in the text, is one of high historic interest, *the mountain of the Lord*—"even them will I bring to my holy mountain." It originates in the situation of Mount Moriah, as the earthly residence of the Most High. As Solomon's temple, the centre of Israel's worship, was placed upon a mountain, to which the people resorted with their sacrifices, from distant places; so the Church, with its instituted worship, is represented as a temple built upon a mountain. Thus the prophet Isaiah, (and the prophet Micah, in the same words,) "It shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountain, and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."[‖] And so, that none may doubt the true meaning of the figure, the Apostle to the Hebrews, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and Church of the first-born, which are written in heaven, and unto God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."[*] And the figure is most beautiful and just. The Church is like a mountain, deep, and broad, and strong; established in the truth of God, and in his mercy, to endure forever. The Church is like a mountain, high and lifted up; its base on earth, its summit in the heavens. The dwellers in it breathe a purer air. They are exalted above the world. Time, and the things of time, float by, like clouds below Mont Blanc. Their conversation is in heaven. Nay, from its lofty heights, bathed in the radiance, which comes most immediate from the throne, they see, as Moses once from Pisgah, the borders of the promised land. Like mountain streams, as fresh, and cool, and pure, fountains of grace are opened in it, for the souls that dwell upon its sunny slopes, or in its shaded dells. And all the holy mountain resounds with pastoral echoes, and is beautiful with flocks.

I. The Church of Christ, the mountain of God's holiness, extends its blessed privileges to all mankind. "The Church of Christ," says Bishop Pearson, "in its primary institution, was made to be of a diffusive nature, to spread and extend itself from the city of Jerusalem, where it first began, to all the parts and corners of the earth. This reason did the ancient fathers render why the Church was called Catholic." And again he says, "I look upon the Church, not like that of the Jews, limited to one people, confined to one nation, but by the appointment and command of Christ, and by the efficiency of His assisting power, to be disseminated through all nations, to be extended to all places, to be propagated to all ages." This is what we mean when we speak of *the designed catholicity of the Church.* Of which Archbishop Usher has well said, "The Catholic Church is not to be sought for in any one angle or quarter of the world, but among all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. Therefore, to their Lord and ours, it was said, 'Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession:' and to this mystical body, the Catholic Church accordingly, 'I will bring thy seed from the east, and gather them from the west; I will say to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth.'" In the text, this beautiful and comfortable doctrine stands most perfectly apparent. From the time of Abraham, one family of all the world, the descendants of one man, selected for his faith and piety—"I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment"—had been the sole depositaries of the revelation of God's will. They were the people of God. The world, beside them, all were strangers. "To them pertained the adoption, and the glory, and the covenants, and the giving of the law and the promises." Of the world it might be said, in the comparison, "it is not meet to take the children's bread, and to cast it to dogs." But now, says Isaiah, revealing with permitted hand the glories of the coming age, "Thus saith the Lord, keep ye judgment and do justice, for my salvation is near to come, and my righteousness to be revealed. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, the Lord hath utterly separated me from his people." And again, "the sons of the stranger that join themselves unto the Lord, every one that taketh hold of my covenant, even them will I bring to my holy mountain." And again, "mine house shall be called a house of prayer for all people."

And this was no discovery made in Isaiah's time. The universal comprehension of the Church, as it exists in God's design, pervades the Scriptures. It was declared to faithful Abraham, more than as many years (1872) before the birth of Christ, as we live after it—"in thy seed shall all the nations of the earth be blessed." (Gen. xxii. 18.) To Jacob, slumbering on the plain of Bethel, its glorious vision was revealed—"and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the east, and to the west, and to the north and to the south; and in thee and in thy seed shall all the families of the earth be blessed." (Gen. xxviii. 14.) It gleamed in fitful splendor on the brow of Israel's Poet King, and nerved his hand to wake to bolder strains his tuneful string, in the clear prospect of Messiah's triumphs: "He shall live, and to him shall be given of the gold of Sheba: prayer shall be made ever unto him, and daily shall he be praised. His name shall endure forever: his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed." (Psalm lxxii. 15, 17.)

In strict and beautiful agreement with all this, Jesus has no sooner died and risen again, than he asserts these prophecies to his disciples, and shows them their fulfilment in himself: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (John xxiv. 46.) And when his gracious work is done, and he returns to heaven, to intercede for all the souls for which he died, the world lies open, as a map, before his kindling eye; and he sends out the eleven to occupy it till he comes, with this unlimited commission: "Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Preach the Gospel to every creature." (St. Matt. xxviii. 19, 20.) And these high purposes shall not be frustrated. And this unbounded love shall not be disappointed of its aim. "He shall see of the travail of his soul and be satisfied." Multitudes have come, "like doves to their windows," to embrace the promise of his Gospel, and to seek shelter in his Church. Increasing multitudes shall join themselves to him in a perpetual covenant, sealed with the blood by which its blessings were procured. You, my, brethren, may be careless. I may be unfaithful. The love of many may wax cold. To the dim eye of man, it may seem that the Saviour's kingdom is arrested or rolled back. But it is not so. It cannot be so. In silence, the majestic sea rolls on. It deepens and it widens as it goes. It bears upon its bosom pleasures that shall enrich the world, and blessings that shall grow brighter through eternity. Its mighty tide shall not be staid till it has compassed every land; till the whole earth shall be filled with the knowledge and the glory of the Lord. "From the rising of the sun even unto the going down of the same," says Malachi, and closed the former dispensation with the swelling and triumphant strain, "my name shall be great among the Gentiles, saith the Lord of hosts." "And they sang a new song," says the apostle, before whom heaven was opened, and the glorious consummation of the Gospel in the Church fully revealed: "they sang a new song," prostrate with golden harps before the Lamb, "saying, Thou art worthy, for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation."

(To be concluded in our next.)

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[*] Rev. xiii. 8.

[†] So St. Stephen calls him, the two words *Jesus* and *Joshua* being, respectively, the Hebrew and Greek equivalent for *Saviour*—"The Church in the wilderness," he says, "brought in with Jesus, into the possession of the Gentiles."

[‡] "No, sir, we cannot pin our faith *upon* the sleeve of any particular man; as one used to say, we love no *nisms; neither Calvinism* nor *Lutheranism*, nor *Jansenianism:* but only one that we derive from Antioch, that is *Christianism.*"—*Archbishop Brumhall's answer to M. La Militiere.*

[§] "My name is Christian, my surname is Catholic. By the one I am known from *infidels*, by the other from *heretics* and *schismatics.*"—*Pacianus, Letter to Sempronius.*

[‖] Isaiah ii. 2. Micah iv. 1.

[*] Hebrews xii. 22, 23, 24.

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY,

At their Annual Meeting in June, 1840.

At a stated meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in St. John's Chapel, New York, on the 22d day of June, 1840:

Present,—Right Rev. Bishops Onderdonk, of Pennsylvania, Ives, M'Ilvaine, and Kemper; Rev. Drs. Barry, Berrian, Milnor, Lyell, M'Vickar, Smith, Shelton, and Dorr; Rev. Messrs. Rodney, Brown, Croes, Pardee, Forbes, and Higbee; Messrs. Johnson, Lawrence, D. B. Ogden, T. L. Ogden, Harison, Newton, Wells, and Smith.

The meeting was opened with prayer, conducted by the Right Rev. Bishop Onderdonk, of Pennsylvania.

The Right Rev. Bishop M'Ilvaine nominated Philip H. Nicklin, Esq., to supply a vacancy among the Trustees from Pennsylvania, occasioned by the death of the Hon. David Scott.

This nomination was laid on the table, to be acted on to-morrow, agreeably to the provisions of Sec. 5, of Chap. I. of the Statutes.

The minutes of the Standing Committee since July last were read.

The Treasurer's annual account, examined and audited by the Standing Committee, and accompanied by their report thereon, was presented, and the following summary was read:

SUMMARY OF THE TREASURER'S ACCOUNT.

Receipts.

Balance of last year's account,		198 81
Interest and dividends on investm'ts,		5,852 75
Rents, and arrears of rent,		619 68
Temporary loans,		2,100 00
Benefactions, viz.		
A legacy left by Miss Mary Ludlow, of the city of New York,	2,500 00	
A legacy by Miss Catharine Clark, of Mount Holly, N. J.	100 00	
Completion, by the Rev. W. L. Johnson, of New York, of the Peter Roosevelt Scholarship,	1,500 00	
Contribution by Citizens of New York towards the expense of a new fence,	500 00	
Received from estate of J. Sherred, deceased,	463 83	
Contributions toward defraying the current expenses of the Seminary, (of this the sum of $684 39 was intended as contributions for the year 1838-9, making the whole contributions for that year $5,260 72, whilst the amount as yet received for this year, is but $1,716 45,	2,400 84	
		—7,464 67

From the following dioceses, viz.

	By Individuals.	By Churches.
[*]Connecticut,		174 00
Western New York,		137 01
[†]New York,	5,014 83	936 16
[‡]New Jersey,	100 00	44 67
[§]Pennsylvania,		385 00
Delaware,	100 00	
Maryland,	10 00	160 00
North Carolina,		33 00
[‖]South Carolina,	5 00	363 00
Missouri,	2 00	
		$16,235 91

Payments.

Salaries,	5,750 00
Interest on Scholarships,	1,525 01
Interest on Library Fund,	360 00
Insurance of Buildings,	150 56
Taxes of 1838,	271 07
Do. 1839,	180 57
Extraordinary expenditures directed by the Trustees at the meeting in June, 1839,	1,606 31
An outstanding debt for masons' work, in repairs, in 1836, '7, and '8,	123 46
Ordinary expenses other than above enumerated,	487 35
Invested at Interest,	4,500 00
Balance in the hands of the Treas'r,	1,281 58
	$16,235 91

WM. H. HARISON, *Treasurer.*

New York, June 22, 1840.

In conformity to Sec. 3 of Chap. IV. of the Statutes, the said account was referred to a Special Committee, consisting of Bishop Kemper, Rev. Dr. Smith, and the Rev. Mr. Brown.

A list of the scholarships, with the names of their incumbents, was laid before the Board; also, a schedule of contributions by churches to the funds of the Seminary in the year 1839–40.

The following extract from the minutes of the Standing Committee was read:

"At a meeting of the Standing Committee on the second day of December, 1839—

"The Rev. Dr. M'Vickar, from the Special Committee on the amendment of Section 2 of Chapter X. of the Statutes," &c. &c. "presented the following report:

"The Committee to whom was referred the consideration of the resolutions making provision for the appropriation of the interest arising from vacant scholarships with less than $2,500 endowment, report, that inasmuch as the existing statute already makes provision for the interest arising from vacant scholarships whose endowment is full, that is, not less than $2000, therefore, Resolved, That in cases where the endowment falls below the constitutional sum of $2,000, the Treasurer be instructed to add interest on the same annually, at the rate of 5 per cent. per annum.

In behalf of the Committee,
(Signed) JOHN M'VICKAR, *Chairman.*

"Resolved, That the foregoing report be accepted, and that so much of it as relates to the appropriation of the interest arising from vacant scholarships be adopted as the report of the Standing Committee to the Board of Trustees."

The above report of the Standing Committee was referred to the Rev. Dr. Milnor, and Messrs. Harison and Newton, a committee appointed by the Chair.

On motion, Resolved, That the appointment required by Section 4 of Chapter I. of the Statutes, of "the Committee on the General State of the Seminary," and "the Committee on the Examination of Students," be now made by the Chair, and that the last named Committee consist of nine persons.

The following gentlemen were appointed accordingly:

On "the General State of the Seminary," Bishop Ives, Rev. Drs. Smith and Dorr, Rev. Mr. Brown, and Mr. Newton.

On "the Examination of Students," Rev. Drs. Barry, Smith, Shelton, and Dorr; Rev. Messrs. Forbes, Rodney, Croes, Brown, and Pardee.

Resolved, That such of the Bishops as may attend this stated meeting, be requested, in their capacity as visiters, *ex officio*, to attend the examination of the Students by the Professors in their several departments.

In obedience to an order of the Standing Committee, certain accounts and letters relative to the same from Messrs. Voorhees and Wilber, being a demand made for supplies to the Students in the year 1837–8, were laid before the Board: whereupon they were referred to "the Committee on the State of the Seminary."

The Board proceeded to the election of a Treasurer and Secretary; when William H. Harison, Esq. and Rev. Edward Y. Higbee were unanimously re-appointed.

Resolved, That when the Board adjourn, it adjourn to meet in the Sunday-school room of St. John's Chapel.

The Board adjourned.

Tuesday, June 23.

The Board met in the Sunday-school room of St. John's Chapel, pursuant to adjournment.

Present—Right Rev. Bishops Onderdonk, of Pennsylvania; Onderdonk, of New York; Ives, M'Ilvaine, Doane, M'Coskry, Kemper, and Gadsden.

Rev. Drs. Barry, Berrian, Milnor, Lyell, M'Vickar, Smith, Shelton, Dorr, Totten, and Mead. Rev. Messrs. Rodney, Brown, Croes, Pardee, Forbes, Hanckel, Hare, Harris, and Higbee. Messrs. Johnson, Lawrence, D. B. Ogden, T. L. Ogden, Harison, Newton, Verplanck, Holmes, Wells, and Smith.

The meeting was opened with prayer, conducted by the Right Rev. Bishop of Pennsylvania.

The minutes of the last meeting were read and approved.

The Board, on motion, proceeded to a *viva voce* election of a Trustee, upon the nomination made yesterday; whereupon Philip H. Nicklin, Esq. was unanimously elected to fill the vacancy occasioned by the death of the Hon. David Scott.

Bishop Gadsden nominated Rev. Peter J. Shand to supply a vacancy among the Trustees from the diocese of South Carolina.

The Report of the Committee on Finance was read as follows:

The Finance Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, beg leave to report:

That the property of the Institution consists of Two Hundred Mechanics' Bank Shares, which cost	5,350 00
Bonds and Mortgages of sundry persons upon property in the city of New York; and two bonds, one given for the endowment of a professorship, and the other in part endowment of a scholarship,	81,500 00
Money loaned out temporarily,	1,200 00
Ground rent in arrear, about $173; of which probably there will not be realized more than	85 00
Bal. of cash in Treasurer's hands,	1,281 58
Total,	$89,416 58

From which deducting the following, viz., the Scholarships—

Warren,	2,500 00		
Bishop White,	2,500 00		
Bishop Hobart,	2,500 00		
Bishop Kemp,	2,400 00		
Bishop Croes,	2,000 00		
Bishop Claggett,	198 50		
North Carolina,	2,948 22		
Thomason,	2,000 00		
Wainwright,	2,500 00		
Rhinelander,	2,000 00		
Peter Roosevelt,	2,000 00		
St. George's Ch.,	2,000 00		
		25,546 72	
The endowment of the "St Mark's Church in the Bowery" professorship of Ecclesiastical History,		25,000 00	
		$50,546 72	
The permanent fund, to be forever held in trust for the benefit of the library,		6,000 00	
The contributions received towards the endowment of a Professorship of Pastoral Theology & Pulpit Eloquence,		356 87	—56,903 59
There remains of capital, the income of which is not specially appropriated,			32,512 99

The ordinary expenses of the ensuing year will probably be as follows, viz.

Salaries to professors, librarian, and janitor,		5,750 00
Interest on Scholarships, including four founded by the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York,		1,667 41
Insurance of buildings and library,		144 37
Taxes for the year 1840, say		180 80
Interest on the library permanent fund,		360 00
Incidental expenses, say		500 00
Total,		$8,601 78
For this there are,		
Interest on the above-mentioned securities and stock,	5,821 00	
Rents and arrears of rents,	345 00	
Balance now in the Treasurer's hands, (this is in fact part of the capital which was loaned out temporarily,)	1,281 58	—7,447 58
Leaving a deficiency of		1,154 20
To which there ought to be added, for part restoration of capital taken for current and other expenses during the past year,		2,100 00
Making the total deficiency about		$3,254 20

The matter of the assessment upon the real estate of the Seminary, for the building of the Sewers in Twentieth-street, (upwards of $5,000,) is yet undecided, and the Seminary may also be called upon during the year for payment of part of the expense of contesting it.

The Committee recommend that power be given to the Treasurer to dispose of the Mechanics' Bank shares, *and that the proceeds be loaned out upon bond and mortgage whenever he can realize the first cost.*

For a detailed statement of the receipts and expenditures during the past year, the Committee beg leave to refer to the account current of the Treasurer, which has been audited by the Standing Committee, and submitted by them to the Trustees.

All which is respectfully submitted.

ISAAC LAWRENCE,
WM. JOHNSON,
G. C. VERPLANCK,
JAMES N. WELLS,
WM H. HARISON.

New York, June 23, 1840.

List of the securities for the sum of $81,500 mentioned in the preceding report.

Saltus, Son & Co's bond and	mortgage,	7,500
Green & Wetmore's	do.	23,000
Robert M'Dermut's	do.	5,000
Sarah Morris & others,	do.	2,800
Mary S. Watkins' (two)	do.	8,000
George Suckley's	do.	3,200
John A. Harriott's	do.	2,500
John H. Poillon's	do.	3,000
Peter G. Stuyvesant's bond,		25,000
William L. Johnson's do.		1,500
		$81,500

WM. H. HARISON, *Treasurer.*

(To be continued.)

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[*] Since received from churches in Connecticut, $57 55
[†] " " " do. and an individual in N.Y. 217 44
[‡] " " " churches in New Jersey, 44 25
[§] " " " do. in Pennsylvania, 250 00
[‖] " " " do. in South Carolina, 45 00

RELIGIOUS DESTINY OF AMERICA.

Great and controlling *must be* the religious destiny of America. Here are to be effaced and lost the political influences, which have heretofore given so large an impress to the character of the prevailing Christianity. Here are to be commenced a new series of influences for good or ill. Here the mischief-making interference of the civil power is to be paralyzed. Here that deadly poison poured into the bones of the Church when she submitted to the embrace of the secular power, is to be neutralized. Here the experiment is to be tried, of bad government in Church matters, and of no government; of Roman government, and of primitive and apostolic government. Here is to be tested the efficacy of long creeds, and short creeds, of many creeds and no creeds, of scriptural creeds, and of the Scriptures for the only creed. Here new repulsions and new affinities are to be experimented. And here schism and sectarianism seem destined to work their worst mischief, until, perhaps, the sacramental host of God's elect, shall be shaken apart into its integral and isolated elements, till each church shall have but one member, and that one member shall be his own minister!

Such, most evidently, is the tendency. In New England the former virtual establishment of Puritanism, has long since been transformed into sectarism: In the Middle States sectarism is fast degenerating into discord. And in the far Western States, it stands characterized by a sub-division of former sects, so minute and so endless, that in Illinois, in a village of a thousand people, ten diverse standards may be found unfurled; and in a country region embracing four hundred souls, four varieties of some of the former great leading sects may be found, placed in battle array against each other.

Unless the gracious promise of the Lord Jesus Christ to be with his Church to the end of the world, has utterly failed, for all this there must be a remedy. In the *general*, it is easy enough to tell what that remedy is—it is steadfastness in the truth on the part of those who hold it, and a return to it on the part of all others. But when the *specific* in this grand remedy is asked for, the answers are so various as to render it highly probable that He, who holds the times and seasons in his own hand, is alone in possession of the secret. In his own time, and in his own way, He will disclose and apply it. Meanwhile, there can be no presumption in hazarding the conjecture what that specific remedy may be; in pointing out its supposed and possible efficacy; and in urging a prompt and seasonable application of it, as far as human skill and human agency may be supposed to be available. With cordial reference to the final and sure award of Providence, and with great self-distrust, I would hazard the conjecture, that this specific remedy is a return to an enlarged acquaintance with the early history of the Church of Christ, and a right use of the arbitration of all controversy, which it furnishes.

That an appeal to the Scriptures *alone*, can never prove sufficient, is rendered probable, first, from the fact that schism and sectarism commenced by this sole reference—next, because the Scriptures alone are confidently alleged in favor of each successive new sub-division of sects—and chiefly, because they neither seem designed nor fitted to determine such minute and endless controversies.

With an inconsistency quite common with error, as the entanglements of controversy thicken, a growing disposition on all hands is manifested to refer to other arbitrament than that of Scripture—and with the same breath in which the Fathers are denounced, the Fathers are peremptorily quoted—and on the same page where the sole authority of God's word is affirmed, the favoring testimony of Christian antiquity is triumphantly recorded. In a word, by all, the force of the argument from the oneness, continuity, and perpetuity of the Church, is felt and tacitly acknowledged.

Hence the revival of the study of Church History is the order of the day. It is in Germany. Witness the new, more exact, and more philosophic histories which are being issued from her teeming press. It is in England. Witness the researches and the absurdities of the Oxford Divines, and the intensely interesting controversies to which the strange commingling of very much which is excellent in point of fact, and much of another cast, which is mischievous in point of tendency, in their striking productions, has given rise.[*] It is in America. Witness the establishment of Professorships in the seminaries of so many sects, which, twenty years ago, regarded their divorce from the Church in foregoing times, as complete and final. Witness the fresh importation of Trans-Atlantic Church Controversies, notwithstanding the warning voice raised against it, as though the vital parts of our common Christianity were at stake. Witness the return to certain long obsolete primitive practices, on the part of some of those sects whose general departure is widest from primitive principles and practices; as with some, to immersion—with others to a minute supervision over certain classes of Christian people, and to the Agapæ or love feasts—and with others, to the commemoration of the Lord's Supper, duly, every Lord's Day.

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[*] In reference to which, little violence would be done to a remark recently very well made, if applied to them, where commenting upon the terms "Roman Catholic Church," it is emphatically added, "Catholic in its truth—Roman in its errors."—*London Quarterly.*

During the long period of fifteen hundred years, servile obedience to the ways of the Fathers, was the dominant axiom. Now for three hundred years, the rule has been reversed, and it has been held, the further from the Fathers, the nearer to God. The extreme of veneration for antiquity is the badge of the Roman and of the Asiatic Churches. The extreme of contempt and of the oblivion or misuse of the ancients is the opprobrium of Protestants; and if of the great body of Protestants, most of all, of the ultra and caricatured protestantism of Western State Christianity. From such a condition of things, re-action is inevitable. It has already commenced. The leading theological mind of America, especially on the part of the better educated amongst the younger clergy, is already taking this turn. The History of the Church is much more profoundly studied than of late. The original sources of information are being searched; and the numbers of somewhat more than dabblers in patristic lore is rapidly increasing. And it is one of the wonderful results which our country is slowly working out, to place quite a new class of original inquirers upon the track of primitive investigation, under influences and auspices more favorable to the discovery of truth, and to the right use of the Fathers, than have, in any case, ever before existed.—*Bishop Smith.*

COMMUNICATIONS.

For the Churchman.

A REMINISCENCE OF BISHOP HOBART.

Mr. Editor,—Some years since, while a resident of Cleaveland, Ohio, I was informed by a brother member of the bar, a gentleman of the Presbyterian persuasion, of the following simple little incident, which, as it tends to illustrate the character of one of the most holy and apostolic men who ever lived, I mean the late Bishop Hobart, may not prove unacceptable to your readers. The Episcopal church in Cleaveland stands on a somewhat retired street of the city, at the distance of a quarter of a mile from the harbor. My informant told me that one day he was walking in the street on which the church stands, when the bell of a steamboat which had just arrived on her way to the west, rang, and not long after he saw a gentleman coming from the direction of the boat. The stranger was rather under the middle size, and moved with very rapid steps, as indeed it was very necessary for him to do, if it was his intention to return to the boat, in time to proceed with her on her voyage westward. Upon drawing nearer, my friend recognized Bishop Hobart, who had been pointed out to him before at the east, and who could probably have been known to few, if any, beside himself, in the city. My friend soon discovered the object of the reverend prelate's hasty visit. It was not, as is usual with travellers in the half hour or hour allowed by the western steamboats at the different ports of the lake, to visit the public places or the marts, and wonder at the mighty change which the hand of civilization has introduced into the wilderness, nor yet to exchange salutations with old associates, for it is probable that the bishop was not personally acquainted with any one in Cleaveland. But his design was shown when he reached the Episcopal church, for then he paused. He examined the building, a very plain structure, with an eye and countenance beaming with interest. He moved from spot to spot, and observed it from different points of view. He gazed upon it with an ardor like that of a lover upon the beautiful features of his mistress. It was evident that he had left the boat merely to satisfy his eyes, and refresh his heart, with a sight of the Lord's house, and to rejoice over the progress of the Church in the western world. Thus he remained for some minutes, absorbed in holy contemplation, and in "walking about Zion, telling the towers thereof, and marking well her bulwarks."—Then he returned to the boat as speedily as he came, and was soon borne far from the city.

My informant, although as I have said, a Presbyterian, was struck with admiration by this little incident. "Here," said he, "was an affecting evidence of his devotion to the cause in which he was embark d. The action could not have been prompted by a spirit of ostentation, for he was not aware that he was known to an individual in our remote town, nor that a single human eye was upon him. I could not but honor and love the man from that moment."

And yet, Mr. Editor, if I am not much mistaken, this same Bishop Hobart, whom all voices now unite in praising, was, in his lifetime, the target for many a shaft from the quivers of those whose connexion with the Church, one might suppose, would have suggested to them a different mode of treatment. There were many who hesitated not to call him tyrant, and others who insinuated that he was destitute of "vital piety." And why was he thus exposed to a storm of obloquy and opposition? It was because what he honestly believed, he had the courage boldly to avow, and because, honestly believing in the divine commission of our ministry, and that the apostles, and their successors, and those by them ordained exclusively constituted the Christian priesthood, he fearlessly taught, and successfully impressed this truth in all its bearings upon the Church, which had till then been wofully lax and inconsistent in its views of this subject. Well, let us forgive his unjust accusers, as he himself did, and as we ought to do; for that they have since sincerely repented of their conduct, there can be no doubt. But, do we not see the same spirit still existing in some portions of the Church, though directed to different objects? Why is it that the Episcopal Recorder and Gambier Observer lavish such intemperate zeal upon the authors of "the Tracts?" Why do they call them "Roman Catholics," and insinuate that their piety is questionable? Why are these learned journals thus continually training their heavy artillery upon the puny walls of Oxford? And, if I may be allowed the question, why is it that "The Churchman," should be assailed with ungentlemanlike, not to say unchristian epithets, by these self-appointed conservators of all the "faith, hope, and charity" in this fallen world? If an ignorant layman may be permitted to give an answer, I would say, that it is because the members of the Church, in some parts of its borders, are as ignorant of certain doctrines which the Church has ever maintained, as they were once *liberal* in their views of her ministry, and external order, before Bishop Hobart provoked their anathemas. There are clergymen in the Church, who in Bishop Hobart's time, acted as if they were in some doubt whether they had received Episcopal or Presbyterian ordination; and there are clergymen within her pale at the present moment, who appear to have mistaken the Presbyterian Confession of Faith for the "thirty-nine articles," and are very angry with any one who makes the effort to undeceive them. For my own part, Mr. Editor, I have seen nothing laid down in the Oxford Tracts as Christian truth from which I dissented, or which I had not always supposed, was the belief of the Church. And from all I have heard of the Oxford theologians, I have the utmost confidence that the Church has not seen, since the days of her martyrs, such a combination of learning and piety, of meekness and courage. And I think the time will yet come when their present revilers will admit the fact.

Mr. Editor, the introduction of Bishop Hobart's name, and sundry recollections associated with it, have led to the above rambling remarks. Of one thing I am anxious to assure you, which is, that the laity are not unconcerned spectators of the Oxford controversy. From considerable travelling in our country, I have had the opportunity of conversing with Churchmen in different parts of the Union, who firmly believe with myself, that the doctrines taught in the Oxford Tracts, are "doctrines, held of old, as now," in the Church of Christ.

Staunton, Virginia. O. P. B.

For the Churchman.

Mr. Editor,—Will your correspondent, G. W. V. M., be good enough to let your readers know what authority he has for his statement, that Peter King, while Lord Chancellor, "preferred Mr. Slater, the author of the reply to the Inquiry in the Church?" It is a statement which has often been made, and has grown quite current, but though (at one time in particular) I have made no little search for particulars about Slater's life, I never could trace *this* to a sufficient authority. Moreover, I have strong reason for doubting it, from the fact that Slater was *a non-juror*, (see Gen. Biog. Dict. 6. 539, and Biog. Universelle 22. 425,) and no non-juror could have had preferment in the Church of England without conformity. There is no proof that I ever could find of Slater's conforming. It is exceedingly uncertain that he ever surrendered his ecclesiastical scruples, for the non-jurors were, as is well known, very tenacious of their peculiarities.

I doubt not that your correspondent is as candid as he is learned, and will agree with me, that we have no right to avail ourselves of the credit of Lord King's self-acknowledged defeat by Slater, unless there is distinct proof of the matter.

It may assist your correspondent, and perhaps others, to know that I never found Slater's name spelt by foreigners as we commonly spell it this side of the ocean, but thus, Sclater.

C.

For the Churchman.

THE MISSION TO CHINA.

"*Stat nominis umbra.*"

It seems then, Mr. Editor, that the China mission is in danger of being abandoned, or of expiring through want of men and zeal to sustain it. This "first love" of the Church, born amidst prayers whose fervor men speak of yet, nurtured by tears, and consecrated by the early death of its first advocate, now lingers out a dubious and feeble existence, and the only voice of lamentation we hear, is that which comes over widest seas, from the lonely missionary at Java, dolorously echoed by the foreign organ at home. "Cry aloud and spare not," worthy Dr. Boone, for there is urgent occasion for some faithful voice to animate our zeal, and to rebuke our short comings. And this is the end of all our speech-making and glorification, of our famous missionary meetings, and our perorating in General Convention. Here is our brave Episcopal establishment that was to consist of a Bishop and ten presbyters, armed at all points to do battle valiantly with that gigantic "old man of the east," dwindled into a single soldier of the Cross, faithful yet, it is true, but well nigh exhausted at his post. Lyde sleeps in his quiet grave, and his rest is a glorious one. *He* did the work that was appointed him, and has gone to his reward. Confessor, ay, martyr as he was in a cause the noblest and the most holy, we fondly dreamed that the *spirit* which actuated him, would long live among us. We were foolishly confident that that young life which was breathed out at the outer gate of the enterprize would prove to be like the dragon's teeth of old Thebes, sinking into the earth to spring up into an army of strong men to carry it forward to the very heart of the citadel. But alas! *tempora mutantur.* The voice of missionary enthusiasm has died away in our churches, and at the very moment when the Providence of God seems to open an avenue of rescue to China, China is forgotten.

Our zeal was awakened when the celestial empire was double barred against all prospects of missionary relief, and it expires at the moment when it is most needful that our forces should be in training to improve the opportunities which Providence seems about to afford us. The judgment of the Foreign Committee, as expressed in the last number of the Spirit of Missions, is unquestionably a sound one, that there never was a time, since the commencement of the mission, more auspicious than the present, to warrant vigorous measures.

Years ago, we sent out two missionaries. They passed away beyond the tropics, and we soon learned almost to forget their existence. They were cheered on their way by the tidings that the Church, in General Convention, had formally assumed the position and acknowledged the duties of a missionary Church, and that the large and glorious spirit of "primitive" benevolence and "apostolic" enterprize had been awakened, never, it was hoped, to slumber more. Spirit-stirring news indeed! One wept, as he heard it, for joy. And well he might weep. Doubtless he thought of Francis Xavier in that rough Sancian night, mingling his tears with the brine of the ocean, and feeling that his life was departing ere the redemption of China had been accomplished. But whither, beyond the tropics, into roughest fastnesses of the Javanese mountains, over aridest plains of Africa, or classic heights of Greece, has this same world-famous missionary spirit flown? Answer, O General Theological Seminary! Answer, O Foreign Committee—thou much suffering organ of a body whose life is now only, as it were, spasmodic, bravely contending with what strength there is in thee, against the degeneracy of the times. Answer, thou lonely fainting laborer in the far east, manfully striving, in God's strength, to sustain the Atlas-burthen which we have left thee to bear alone!

But where are the means, and above all, where are the *men? Ay, the men!* Give us these, and we are confident there shall be no lack of dollars in the treasury. But where *are* the men? Five years agone, there was something like a response to this question; *now,* there is silence throughout all our borders.

Some have said, and will continue to say, that the experiment has been already sufficiently tried. Let those who think so, enjoy their opinion with what quietness of conscience they may. So thought not the devoted Xavier, so thought not the sainted Morrison, so think not Mr. Medhurst and Charles Gutzlaff, so thinks not Dr. Boone. What we have heard, these men have seen, and yet, while we are despairing, they are hopeful.

But we are told there is no living in that wretched climate—that a western constitution cannot endure the wear and tear of those horrid intra-tropical days and nights. And yet there are hundreds from our own shores who yearly go there and live there for *gain!* Do we hear such a testimony from them? No. There is something in the magic touch of gold to invigorate the frame, and strengthen the nerve, and act as an antidote to the enervating influence of that eastern clime. This *fact* is before us, let our physiologists explain it if they can.

And, then, that "infinite expanse" of the Chinese language! Drs. Morrison and Milne acquired it, certainly; but, then, these men were giants in their generation. Medhurst, and Gutzlaff, and Parker, are useful in it already; and does Dr. Boone despair of acquiring it?

Can nothing, even yet, be done for China?

A CHURCHMAN.

New York, 22d Aug.

For the Churchman.

HYMNUS MATUTINUS.

Mr. Editor,—As I sent you the above Hymn, perhaps you will allow me to mention that I very much regretted its appearance without the proper acknowledgment of its source, and which was omitted only through inadvertence. The Catholic Register, I think, had reason to complain; for why should Protestants be so well acquainted with the contents of the Breviary, especially if it be with the exception of "a few devotional gems!" "a heap of idolatrous rubbish?"—and to this wholesome condemnation of the Breviary, you must also allow me to protest. Indeed, I am at a loss to reconcile it with a knowledge of its contents,—"a few devotional gems,"—what are the scores of hymns equally beautiful and evangelical with the one published? What are the Collects, which we have in our own Prayer Book? What are the Homilies, some of the choicest and most eloquent passages of the Fathers? What are the Gospels? What are the Epistles? What are the Psalms? These, Mr. Editor, make up the Breviary. Take away the Ave Maria, the occasional invocations of the Saints, and some few Litanies, which do not form *an hundredth,* or *a five hundredth* part of the work, and all that remains is purely catholic and scriptural. I am an anti-Romanist to my heart's core, and therefore am the more solicitous, that in our controversy with that corrupt faith, we should not injure our cause by any seeming ignorance or misrepresentation. There is enough of idolatrous rubbish in many of the ceremonies and practices of Rome, without giving that character to the purest of her formularies, and which abounds in venerable and truly Christian devotions.

Excuse my plainness, nor suspect me a Jesuit in disguise; I have written simply from the love of JUSTICE.

For the Churchman.

FEMALE EDUCATION.

Mr. Editor,—Much has been recently written and said on the subject of Female Education. And we are glad to witness much cheering evidence of the fact, that the importance of the subject is beginning to be worthily appreciated by the Church.

The *destiny* of woman, viewed even with an exclusive reference to the present life, is unquestionably an exalted destiny. Her duties in this world are most important and holy—her responsibilities most sacred. But has her education hitherto advanced the one, or prepared her for the discharge of the other? Has she been disciplined for the work of forming immortal minds, or even to rear the bodily system, so fearfully and wonderfully made, and upon the order and due regulation of which the health and well being of the mind so greatly depend? Has she been made acquainted with the wonderful structure of the mind, its laws and its workings, with a view of preparing her to exercise over the mind the culture and control that are requisite? Has she been taught to look into the mysteries of her own spiritual being, that she may learn how to develop and direct the faculties of other minds, expanding beneath her guardianship? Has she been taught the most efficient mode of communicating knowledge, so that when given it shall not fall like dry leaves upon the desert augmenting its barrenness, but like good seed upon a fruitful soil springing up in fresh and beautiful luxuriance? Has she been taught where lie the deep and pure fountains of feeling in the young soul, and how to cause the living waters to flow out from them untroubled? Has she been taught how to correct bad passions in their first growth, to eradicate morbid sensibilities, and to purify and nerve the moral structure to healthy action? Has she been educated to mould the simple and plastic elements of the young nature, to give it vigorous impulse and lofty aim, and help it forward in that only truly glorious track whose goal and termination is heaven? Or to view her future duties in a different yet no less important and interesting point of view—Has her education fitted her to be the companion and friend of her husband? Is she qualified to encourage, counsel, console him, in the thousand trials and depressions to which his more active life subjects him? When wearied in the heartless strife of the world, or well nigh borne down by its vicissitudes, or tempted by the hollowness, the craft, the deceit he every where meets around him, to swerve from the straight and honorable path, is she qualified to recall and fix his attention upon high principle, and to make the fireside the spiritual armory from which he shall go forth unto the world, clad in the strong mail of virtue, and wielding the good sword of truth? Is she qualified to make home attractive and delightful by the lustre of a cultivated mind, the fascinations of a pure imagination, the charms of a refined taste? Alas! it is but a cold and bitter negative that we must too generally return to these questions. The affirmative will too often be found to lie on the side of interrogations of a far different tenor. Has she not been made rather a thing of prettiness and accomplishment, "a butterfly born in a bower," if the undignified quotation may be allowed, a creature of dress and etiquette, a most fair but false phantasm, surrounded by nought but wax lights, waltz figures and drapery—by music which is anything but "sphere-born," by the various outward accomplishments, whose name is legion, some of which seem to be the most valued because least connected with the intellect? Has she not been taught that to excel in speaking French and Italian, is better than to excel in the correct and graceful use of her native language; that proficiency on the piano and harp is better than a proficiency in English grammar; that "to sing like a syren and dance like a sylph" is better than to reason correctly and converse agreeably and feel rightly; that to enter a room gracefully is better than a practical knowledge of the sciences? Who, of the young ladies that have yearly left our boarding schools, have been most applauded, honored, envied? "Those who can play well and sing well and step well, those who are masters of the Italian accent, and are most at home in every note of the gamut." We would not depreciate the value of any or all the elegant qualifications we have named. They are perfectly proper in their due measure and degree, and undoubtedly tend to the perfecting of polite education. It is not to decry these accomplishments that we speak thus. Where they are used as the attendants and graceful accompaniments of a sound intellectual and moral education, they shed upon woman a lustre which softens, beautifies and adorns her character. But shall they, because they are useful and graceful accompaniments, be made the *end* of woman's education? Shall we have no nobler and holier end in view than to make her the mere creature of fashion? These accomplishments truly serve to enhance beauty, and lend a fresh lustre to native grace and innocence. But when we ask for sisters, wives, mothers, and mistresses of families, shall we receive only pianists, painters, singers, dancers, embroiderers, creatures of dress, rouge, puff-balls and fantasy? If the subject were not too serious for laughter, one might be tempted to smile at the absurdity. Oh! if these things be all for which woman is destined, let us sigh with all our hearts for the return of the age of chivalry. Give us back again the tilt and tourney—the mailed strife and the *gai science*—let us have noble, knightly emprise encouraged by her presence and rewarded by her smile. For, then at least she will be looked to as something to be honored, something pure and elevated, whose good opinion is worth gaining, whose companionship is felt to be an improving one.

It seems ridiculous enough, though true, to say that such education as that of which I have spoken is the best that has been generally attempted. Is it not a melancholy truth, that even as it is, its aim has been merely to gain for her such eclat and admiration in society, as shall make her eligible for marriage? Shining brilliantly during her later teens, her vanity nourished by the ambrosia and nectar of fashionable compliment, inane as the winds; if at their expiration she can step into a fair establishment, her work is done, and she may then repose upon her cold barren brilliant Ida, called *home* by courtesy, until wrinkles and ennui send her to the card-table, and novels shall fill up the vacuum between her dinner parties, and the corner of the saloon shall become eloquent with her spleen. It is true there are some attendants of her state in the eye of reason and common sense not quite so desirable. A silent contemptuous, often dissipated husband; empty, heartless exchanging of cards once a month, called intimate friendships; a cold fireside; rude, disrespectful, noisy children; those of course are the appendages of her Elysium, but what boots it? Is not her Elysium a soft, splendid, luxurious one, haunt of the Muses, *salon* of the Gods? Her household is a perfect Babel of confusion and extravagance, but then her *soirees* are enchanting. Her children are unmanaged and unmanagable, but then her taste in drapery is undeniable. The name of religion is a barbarism almost in her house, but then *Figaro* is her upholsterer, and *Mademoiselle Zephyr* is her milliner.

But the topic demands a graver treatment. Woman is a nobler being than this—her mission upon earth is a holy and important one. The sweetest of living poets has said,

> I saw her, upon nearer view,
> A spirit, yet a woman too;
> Her household motions light and free
> And step of virgin liberty;
> A countenance in which did meet
> Sweet records, promises as sweet;
> A creature not too bright or good
> For human nature's daily food;
> For transient sorrows, simple wiles,
> Praise, blame, love, kisses, tears and smiles.
>
> And now I see with eye serene
> The very pulse of the machine;
> A being breathing thoughtful breath,
> A traveller between life and death;
> The reason firm, the temperate will
> Endurance, foresight, strength and skill,
> A perfect woman, nobly planned,
> To warn, to comfort, and command;
> And yet a spirit still and bright
> With something of an angel light.*

How then are we to realize this beautiful description—to imbody this noble idea? Even by educating woman for the sphere to which God has destined her, in order that she may dignify that sphere and make herself useful and honored in it. Her intellectual education, in the first place, must be thorough and comprehensive. We have had enough of superficiality and parrot work. We have had enough of learning by rote, that visiters at examinations may stand agape at the prodigious development of the mere memory, and that sensible parents may lament at home because a few extracts constitute the whole intellectual furniture of the minds of their daughters. Such mental discipline is but a burlesque upon the name; for instead of cultivating the intellectual faculties, it only enfeebles and destroys them. Such mistaken training can only result in the ruin of the mind's noblest energies. It is not a flippant volubility that we want in conning over the names of the constellations, in rattling through the nomenclature of chemistry, or in detailing Abercrombie's pleasant stories. It is the clear and beautiful development of the reasoning powers, the pure exercise of the imaginative faculty, the cultivation of refined taste, the power of exhibiting truth and reason by perspicuous and animated conversation and writing. These, in our day, must be her instruments for exerting a worthy influence over society. With these the intellectual equality of the sexes can alone be restored. By means of these alone can she become the valued companion, the guardian angel of man. For when these are combined with "those warm affections and quick susceptibilities which she has already received from God, her double empire over the mind and heart shall be complete." Then shall she go forth endowed with celestial power, to a nobler work than that which is to be brought out amidst the passions and conflicts of men, to a work of moral purity and love, teaching the law of kindness and healing up the discords of life. Then shall she be fitted to make home the nursery and sanctuary of those high principles which man in the world is too apt to lose sight of; to inspire youthful hearts with the heavenly ambition of living nobly and acting nobly whatever fortune may betide; to educate minds which, under God's blessing, shall regenerate the world. Where such a being is, there is *home* in its only true sense; a green paradise, whose bowers of amaranth are made of the entwinings of intelligence, religion, and love; whose sun is the sun of eternal truth, whose stars are bright young minds, kindled and glowing ever with the light of that heavenly fountain.

Astoria Female Institute, August, 1840.

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* Wordsworth's "Poems of the Imagination."

THE CHURCHMAN.

SATURDAY, AUGUST 29, 1840.

RELIGIOUS CULTURE IN FEMALE EDUCATION. VALEDICTORY ADDRESS *to the Young Ladies constituting the Graduating Class of the Female Institute, Columbia, Tennessee.* By the Rt. Rev. Br. OTEY. Published by request.

WOMAN'S MISSION. *First American edition, with an Introductory Letter to the Young Ladies who are members of St. Mary's Hall.* By the Rt. Rev. G. W. DOANE, D. D.

We owe, as we believe, to the energetic and gifted Bishop of New Jersey, the first attempt to establish an extensive institution for Female Education, on Christian principles and under the auspices of the Church. The success which attended this effort, soon afforded the most encouraging evidence that the Church was, in some degree at least, alive to the value of sound religious education in connection with thorough intellectual culture.

A similar institution was soon after established at Columbia, Tennessee, a point admirably adapted to command the patronage of the friends of religion and the Church, throughout an extensive but interesting region, almost wholly destitute of female seminaries of a high character. From the annual catalogues and the reports of the Rector of this institution, we are gratified to learn that its advantages are in some good degree appreciated. A steadily increasing and eminently respectable patronage has been secured. The valedictory address of Bishop Otey, with a copy of which we have been favored, is a truly valuable document, not only as a testimonial of the cheering results which have attended his Episcopal supervision, but as affording an eloquent though brief exposition of the principles on which the Institute has been conducted.

From the recent notices, in our columns, of the two younger institutions of this character, within this diocese, the Astoria Female Institute, and St. Ann's Hall, Flushing, we gather equally cheering evidence of the steady increase of interest in the cause of Female Education on Christian principles.

The remarks of our correspondent in another column on the general subject of female education, seem to call for a few additional observations on the necessity of religious culture, as the basis and pervading element of such a thorough and harmonious system of instruction as is advocated. The sentiments advanced in the address of Bishop Otey, and so beautifully illustrated and enforced in the little work, entitled "Woman's Mission," are of such value and importance that they cannot be too often brought before the Christian public.

In the education of woman, it should ever be held as a fundamental position, that her whole intellectual and moral discipline must be governed by the principles of the Gospel, and based upon its precepts. She is to be educated as a spiritual religious immortal being, whose great business upon earth is to prepare herself, and those intrusted to her charge, for eternity. Shall her teachers then dare to forget, that while engaged in their awfully responsible work, they are employing an agency that shall control the destinies of an immortal spirit? Shall they so betray their trust, as to keep the things of earth ever uppermost and dominant in the minds of their charge? Away with the false liberality that would banish the Bible, and the doctrines of the Bible, from the study-hall and recitation room! The teacher who hesitates or blushes to refer every duty to a religious rather than to a worldly obligation, is unfit for his office, and the sooner he resigns it the better. Better is it that woman should never be educated, than that she should be educated in the neglect or contempt of religion—in forgetfulness of her God, in ignorance of the holy principles, the sublime influences, the glorious aims of the Gospel. A cold, fashionable morality, which never touches the heart, and is not based upon the heart's sacred and generous affections, quickened into life by the grace of God, will continue to make her what thousands have been and are, a creature of selfishness and sentimentalism, a being to weep over, as one would weep over a seraph strayed from its sphere and fallen from its glorious purity; a creature lovely indeed, but lovely with a baleful and withering lustre. Take away religion from the sphere of woman's destiny, and what do you leave her? Oh! there are seasons of deep endurance, through which the most favored child of fortune and indulgence may be called to pass; which man never knows; and there are waters of deep affliction, whose waves are fire, to try her spirit; and there are often bitter dregs of sorrow mingled in her cup of life, though that cup be a golden one. "Her prescribed sphere," says Mrs. Sigourney, "mingles with its purest brightness, anxieties which no other heart can participate, and sorrows for which earth has no remedy; and this should incite those who gird her for the warfare of life, to confirm habits of fortitude and self-renunciation, and calm reliance on an invisible supporter." The principles and motives which must inspire and support these habits, are not of earth. *God* must inspire them. The *grace of God* must nourish them.

Take away religion from the sphere of woman's destiny, and what do you leave her? "Last at the cross and earliest at the grave," why has she been made peculiarly alive to religious impression, if she is to be kept for ever wandering blindfold upon earth, far from heaven's light and blessedness? Let her soul go out over all earth's pleasantnesses, its pomps and its witcheries, yet, if her originally noble nature has not become completely buried beneath worldly follies, it will hover over them all, like Noah's dove with wearied wing, seeking true rest and finding none, and looking anxiously for shelter towards the ark of God. No! Her tendencies are heavenward, let us beware how we bind her to earth. The plumage of the bird of paradise may be beautiful and lustrous in the desert, but it is only when it is restored to its native bowers that we are made glad with the pure life and joyousness which are in its heart, and are enchanted with its richest hues. Without religion, earth is but a desert to us all, though sin's deceitful *mirage* may show it in the distance, like an enchanted Armida-palace, a clime as green and bright as old Arcady of the poets, a perfect Atlantis, beautiful upon the waves of time. Without religion, it is a desert indeed for woman, wherein the hot sands wither up her best affections, and she sighs evermore for "the green pastures and the still waters." *Her* tendencies are heavenward. Let us beware how we destroy those tendencies. Rather let us encourage, cherish, invigorate them. Let celestial influences be around her, and help her onward to the skies.

But in speaking thus, we are conscious that we only partially present the matter in hand. Her spiritual welfare involves the spiritual welfare of others. Her spiritual character is inseparably linked with the spiritual character of her offspring. Religious culture is strictly necessary to woman, to enable her to discharge rightly those holiest and weightiest of all her future duties, the maternal. "She is the first teacher and the best;" and if this be true in a general sense, it is more especially true in reference to the religious education of her children. Long before the Sunday school and the pastoral supervision is reached, she has given her imprint to the character. "The infant mind puts forth its shoots with the first dawnings of sensation, and at this period it is that the most lasting and invaluable impressions may be made. The animal and sensitive parts of our nature are then in full vigor; and as these are then treated, the future happiness or future misery of the human being will be determined. For it may be safely affirmed, on the authority and from the experience of those who are best qualified to speak on such subjects, that even before the reason is perceptibly unfolded, the appetites, the passions, the affections, take their bias towards evil or towards good. But in this stage of mental culture, as in every stage that follows, much prudence, much firmness, much affection, many thoughts, many prayers, many sorrows, are indispensable on the part of Christian parents, and especially of Christian mothers, which in after years will be richly compensated by the object of their affections; through an innocent childhood, an obedient youthfulness, a virtuous manhood, and a good old age."*

"The mother's imprint upon the soul," says Bishop Doane, "deepens with our years, and more than all human influences, makes our present life what it is, and gives direction to the life which is to come. Regarding the sex in this its highest and holiest relation; regarding the delicacy, the difficulty, and the responsibility which it involves; regarding the great end and aim of life, the divine image formed in the soul, qualifying it for the divine acceptance through the faith which is in Christ Jesus; regarding the sole means by which this end may be successfully pursued, religious instruction, religious example, religious influence, we think that a system of education which, by such means, aims at such an end, cannot in vain appeal to Christians, to patriots, to philanthropists, to men; can, least of all, appeal in vain to the parental heart."

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* Bishop Jebb.

MINISTERIAL FAITHFULNESS IN THE PULPIT.

On our last page will be found an extract from the address of Bishop Ives, illustrating the bearing of humility upon the due exercise of the ministerial functions. Strictly connected with this topic, is that of ministerial faithfulness in the pulpit, by which we mean such an humble, yet earnest and pointed delivery of the Gospel message, as is calculated to alarm and to arrest the worldly minded and the careless, to break up the delusive slumber of sin, and to draw men to the Saviour in heartfelt repentance, and a living faith.

To this effect, the address quotes, on another page, a passage from Bishop Wilson: "I would rather send away a hearer smiting his breast, than please the most learned audience with a *fine* sermon. We should avoid such discourses and subjects as would divert the mind without instructing it." "We may so deliver our message," says Tholuck, "that the truth will abide in the highest garret of the hearer's mind, without entering into the dwelling room of his affections." Do we not sometimes forget that there is a way from the heart to the head, as well as a way from the head to the heart?"

Admirable to the same purport, is the following passage from Bishop Ives:

"Pride—a desire to display our own powers and learning—will lead us to the choice rather of curious and striking topics, than of instructive and useful ones; and will induce us to discuss them in a way more likely to attract attention to the force of our minds and the extent of our research, than to gain sinners to Christ. Hence the mind that needs instruction in the first 'principles of the doctrine of Christ,' is often sent away from the sanctuary crowded and perplexed with classic imagery and scholastic dogmas; and the faith which calls for encouragement and strength, is dismissed under an oppressive load of oft exploded infidel objections, brought forward to a Christian people by a Christian minister, to afford him an occasion to display his adroitness in demolishing them; but which—owing to the troublesome tendency of the human mind to receive doubt rather than to get rid of it,—he unfortunately fails to accomplish. Humility, on the other hand, looking only to the glory of the cross,—'preaching not self, but Christ Jesus the Lord,'—selects such topics as tend to lead the sinner directly to the faith, and obedience, and holiness of the Gospel; and presents them in a manner best calculated to subserve this simple, but vital object. In the absence of this grace, it is true, an *effect* may be produced, and an effect gratifying to the vanity of the preacher. His thoughts by their brilliancy, his words by their artificial lustre, may gather crowds, and hold them in breathless wonder; while they fall cold and dead upon the heart of the condemned sinner, never exciting the inquiry, 'What shall I do to be saved?'"

HYMNUS MATUTINUS AGAIN.—We beg leave to call the attention of our readers to the remarks on this article by "Justice" in another column. We frankly acknowledge that the concluding language of our brief notice of the subject was too strong, and are perfectly willing, so far as it is in our power, to make the *amende honorable* to all concerned. It was far from our intention to convey the idea that the Breviary, with the exceptions named, was one mass of "idolatrous rubbish." Our own delightful impressions of *many* of the hymns, homilies and collects, are certainly to the contrary. Our passing remark was made in view of those objectionable parts, such as the Ave Maria, and the invocations of the saints in the litanies and elsewhere, which occupy so prominent a place, and occur so frequently as to give an idolatrous character to the services with which they stand in connection, although in themselves they may not "form an hundredth part" of the volume. If our language implied more than this, it was doubtless our own fault, and we must abide the consequence.

LOST WORK OF EUSEBIUS.—We learn that a valuable addition has been made to theological literature, by a recent discovery of Professor Leet, of Trinity College, Cambridge. This distinguished oriental scholar has brought to light in a Syriac translation, one of the lost works of Eusebius.

The poem of Mr. Arthur Cleveland Cox, of the General Theological Seminary, delivered before the literary societies of Washington College, at the late Commencement, is spoken of as a highly finished production, displaying rare poetic genius, combined with great beauty and power of language.

DICTIONARY OF THE CHURCH.—We are glad to observe that a second edition of this valuable work has been published by Messrs. Hooker & Claxton, of Philadelphia.

CHURCH OF ENGLAND.—The Bishop of London has submitted to the Archbishop of Canterbury a plan for the endowment of an additional number of colonial bishopricks, at the Cape of Good Hope, Ceylon, Van Dieman's Land, New Zealand, and Malta.

ROMANISM IN ENGLAND.—The pope has addressed a letter to "his beloved son the Earl of Shrewsbury," in which he expresses the hope that the light of divine faith, i. e., popery, will again shine, as of old, upon the minds of the British people, and that the long lost sheep may come back into the fold of Christ. With this view his holiness has paternally divided the kingdom into eight apostolical vicarages, with a bishop to each.

BISHOP DE LANCEY'S VISITATIONS.—*Wayne county.* The Bishop officiated twice in the Methodist house of worship in Clyde, on Sunday the 9th of August. In the afternoon he baptized 9 children. A fine opening for the Church exists in this growing village.

Ontario county. At a visitation of Trinity Church, Geneva, on Sunday the 16th, the Bishop in the morning preached and confirmed 10 persons. He preached again in the afternoon. The Prayers were read on both occasions by the Rev. P. P. Irving, the Rector of the Church.

Episcopal acts.—The Bishop of New Jersey, on Sunday, August 23, in St. Mary's Church, Burlington, admitted Mr. George Fitzhugh Worthington to the order of deacons.

The Rev. Albert Barnes declines the honorary D. D. lately conferred upon him at the Commencement of Union College.

Organization.—A new congregation was organized at Waterville, Oneida county, Western New York, on the 10th inst.

CLERICAL CHANGES.

The Rev. W. W. Spear has been received into the diocese of Pennsylvania, upon letters of dismission from Bishop Gadsden.

The Rev. P. L. Whipple has resigned the Rectorship of Trinity Church, Lansingburgh, and accepted a call to that of St. Thomas' Church, Bath, Steuben county.

The Rev. Charles E. Bradley has resigned the parish of St. Stephen's Church, East Haddam, Con., on account of continued ill health, and by the advice of his physicians, has taken a voyage to sea.

Rhode Island.—The Annual Convention was held in St. Paul's Church, North Providence, June 9th. Bishop Griswold and 13 clergymen attended. The whole number of clergymen in the state is 17. Thirty-seven lay delegates took their seats, representing fifteen parishes. The parochial reports present the following statistics: Baptisms, adults 62, infants 93; confirmed, 92; communicants, added 146, present number, 1581; burials, 94; marriages, 54; Sunday school scholars, 1681; teachers, 205.

DIOCESE OF MICHIGAN.

Baptisms in fifteen parishes, (adults 12, infants 117,) 129. Communicants in 13 parishes, 362. Confirmations in 18 parishes, 50. The Episcopal address, and the reports of the parishes, generally, give very encouraging prospects in the diocese. The present number of clergy is 20.

DIOCESAN JOURNALS.

The Journals of the late Convention of the Diocese of New Jersey, accompanied by a Pastoral Letter on the rights and duties of churchwardens and vestrymen, contains many matters of interest, and indicates a state of healthy action and growth of the Church. In 1832, the year of Bishop Doane's election to the episcopate, the list of clergy amounted to nineteen. It now numbers thirty-eight. Twenty-one churches then appeared in connection with the Convention. The present number is forty-three. This is very nearly equal that of Massachusetts, which is forty-five. The number of baptisms reported to the New Jersey Convention, is 334; to the Massachusetts Convention, 477. Rhode Island, with 19 churches, reports 158. Confirmed in New Jersey, 211; in Massachusetts 276; in Rhode Island, 92. The number of persons added to the communion during the year, is an indication of the condition of the Church, as satisfactory perhaps as can be given in any one statistical item. The number added in New Jersey last year, is 281; in Massachusetts, 348; in Rhode Island, 146. Whole number of communicants reported in New Jersey, 1,542; in Massachusetts, 3,016; in Rhode Island, 1,581. The Sunday school pupils reported to the convention in New Jersey, are in number 1,720; Massachusetts, 3,507; Rhode Island, 1,635. May the Lord bless and prosper the means of grace, and add to the Church daily, such as shall be saved!—*Christian Witness.*

Jefferson College.—This College is located at Canonsburgh, Pa., and up to 1839, had graduated 650 students. Of these 227, or more than one third, had entered the ministry; and 59 had deceased.

THE BISHOP OF NOVA SCOTIA.

We received the intelligence of his Lordship's arrival at so late an hour, that we had barely time in our last to announce the fact. We now beg leave to congratulate the Church on the safe return of our respected Diocesan, who, we are happy to hear, is in good health. Long may he continue able to watch over and protect the interests of the diocese committed to his care, and to which his labors have been so long, so anxiously, and so successfully devoted! His Lordship's absence, however much it may have been felt as a privation by his clergy and people, has, we are persuaded, been productive of great and important benefits to the Church, and indeed to the cause of religion in the world at large; inasmuch as he has been highly instrumental in awakening the public attention in England to the spiritual destitution of the Colonies and dependencies of the Empire, and in arousing Churchmen to aid the funds of the Venerable Society for the Propagation of the Gospel in Foreign Parts, whose claims have been marvellously disregarded, or rather were scarcely known in the United Kingdom. We understand that his Lordship has preached in the churches of the metropolis since his return, and we suppose will soon set out on a visitation of the diocese, in all parts of which abundant labors and a hearty welcome await him. We are happy to hear (though not officially) that the clergy are first to be called together.—*Colonial Churchman.*

METHODIST DISSENTERS.

It is known to all acquainted with the Methodist denomination, that there are dissenters from the Methodist Episcopacy. The only material difference between the two branches of the Church is relative to the manner of Church government. In loking over our foreign files, we find some statistics respecting the "New Connexion," or dissenting Methodists, which may be interesting. The connexion is at present possessed in the British Isles of three hundred and four chapels, and has several other buildings. It has eighty-nine circuit preachers, eighteen missionaries, and three Scripture readers in Ireland; three missionaries in Canada, and others, received on trial at the late conference. It also reckons eight hundred and sixty-two local or occasional preachers, and twenty-one thousand eight hundred and thirty-six members of society, forming a nucleus of about one hundred thousand hearers of the Gospel.—*Boston Daily Adv.*

CAMBRIDGE UNIVERSITY, ENGLAND.

This University has 24 professorships; 25 lectureships; 20 University officers; 179 College officers; 411 fellowships; 20 University Scholarships; 793 College Scholarships, bursarships, etc. There are also 17 Colleges and Halls; and the revenue of the College and University funds is, £149,268, or $662,750.—*Chron. of the Church.*

RETURNING TO THE CHRISTIAN FAITH.

Some of the Paris papers remark the great changes in public opinion, which have taken place within the last four or five years. The works of Voltaire and Rousseau cease to be fashionable; no new edition of them having been published for some time. Instead of those, we see a number of elegant prayer books, spiritual reflections, and the Bible, offered at the first publishers and booksellers of the Capital; and the churches, which, but a few years ago, were entirely deserted, are now filled with the highest classes of the community *of both sexes.* Railing against revealed religion, is now stamped by universal consent, as a proof of want of education and philosophy; and thus, we may soon expect that most mercurial of all people, the French, to be brought back to sound religious principles.

REMARKABLE CONFLAGRATION.

A late French paper states that a remarkable conflagration had broken out in the coal mines of Commentry, department of the Allier. Neither Vesuvius nor any other eruption, says the account, equals this dreadful and sublime scene. One writer says:

"If it were possible to forget that the flames have been for three whole days devouring immense wealth, and that by this conflagration three hundred fathers of families will be thrown out of employment, there would be room for no other sentiment than that of admiration at the magnificent spectacle. Imagine a deep ravine, nearly circular, in the form of a reversed cone, with its edges hourly enlarging. Through fourteen large openings, isssuing at about twenty feet above the ground of this ravine and giving access to the innumerable galleries of the mines below, as many torrents of flame are poured forth with frightful violence from the caldrons within—flames of a thousand hues rushing forth like whirlwinds—dividing, and crossing, and mingling and rising and falling, and rising again.

At times a hollow cracking sound echoes through the abyss; this is some huge block of coal detaching itself from the roof or sides of one of the galleries, and falling into the blazing gulf. Then rises up a thick column of black dust, till it reaches the openings of the galleries; then two gaping mouths shoot into the air dazzling columns of fire. Suddenly one of these ceases. It seems, for a moment, as if checked in its wrath. Then comes a long and startling groan from the entrails of the earth; and forth again rushes the flame, blood red, roaring and terrible, threatening in its fury to lift up the burning mountains altogether, and bury the spectators beneath its ruins. Again look around you; it is midnight, and two thousand faces are there, some grouped on the opposite crest of the ravine, some sheltered in the cavities of the rocks. Yet no sound meets the ear, save that of the roaring flames." The latest accounts state that the rafters of the galleries had all fallen, and the founts of flame nearly ceased to play. The whole had become one burning gulf. The loss is said to be incalculable. The engineers were preparing to turn a stream, which flows at a league's distance, and direct it upon the burning mountain. Workmen were employed night and day in this operation, by which it was hoped to lay the mines under water.

EXTRACTS FROM THE FIFTH ANNUAL REPORT OF THE DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS.

(Concluded.)

Arkansas.—The Rev. Mr. Mitchell, transferred from Indiana, entered upon his duties as missionary at Pine Bluff last autumn. He was received with great kindness by the people, and seems to labor in the hope of much success. A lot of ground has been given for a church. Mr. Mitchell has explored the country for forty miles around, and been the means of carrying comfort and consolation to a number of scattered families of the Church.

It is painful to the Committee to be obliged to inform the Board, that notwithstanding the great need of several missionaries in this State, and their own pledge given nearly two years since, to support five at once, if the men could be procured, no more have been found for this work. The State was extensively explored last year by its Missionary Bishop; and the narrative of his journey, with its touching details of the condition of many places needing men as laborers in that vineyard of the Lord, was published in the Spirit of Missions for September last.

Louisiana.—The Committee have only to repeat to the Board, their regret that they have been unable to have any missionary in this State. They refer to Bishop Polk's narrative, just alluded to, for evidence of the great destitution of the privileges of the Church in the State, and for evidence also of its pressing claims upon the Church at large, for missionaries of the Cross.

Summary.—The number of missionaries who have been employed the whole, or some part of the year, is 82, whose services have been performed at 91 stations, in 17 States and Territories. The Baptisms reported from 50 stations, are 399. The number of persons confirmed at 26 stations, is 160. The number added to the communion at 39 stations, has been 235, there being 798 reported as communicants at 50 stations; and 1077 children are reported in Sunday schools, at 24 stations.

The number of churches which have been established through the instrumentality of this branch of the missionary operations of the church is 41.

Enlarged Operations.—With the expected enlargement of the operations of the Committee, there will be, of necessity, a great increase in the expenditures. Indeed, there will be wanted, to meet the engagements of the coming year, even supposing that no more missionaries are appointed, about $30,000. But this is a point at which the Committee cannot, for one moment, think of stopping. They must advance. To say nothing of the very many places which have been proposed as stations, or which ought to be recognized as such, they have now sixty vacant stations. If it should please God to raise up suitable men for the work, the Committee must, as fast as these men offer, appoint them, and send them out to be assigned to these destitute spots. They dare not decline. The command of Him to whom belong the silver and the gold, and who will assuredly reckon with his stewards, forbids it. Faith in Him who will be present in His Church to carry forward every good work, even as he is the author of it, forbids it. But to supply even these few vacant stations, in addition to sustaining those now filled, will require, not $30,000, but $50,000. There must then be no falling back in this work. Onward, onward, in the help of God, is the only course which must or can be known.

Conclusion.—The Committee, in conclusion, record with much satisfaction and with thankfulness to God, the noble stand which has been taken by Grace Church, Philadelphia. The sum of $5000 pledged to the Committees for the year 1839, was promptly paid; and now, notwithstanding the difficulties of the times, that parish is again pledged for the same amount another year. May their zealous exertions for the extension of Christ's kingdom be richly rewarded, in the full experience of the truth of that comfortable saying of our Lord—*it is more blessed to give than to receive!*

REPORT OF THE FOREIGN COMMITTEE.

(Abstract.)

Income:—The receipts during the year have been $23,853 67, being $3300 25 less than the previous year. The further sum of $1000 has been received from the Am. Tract Society.

The balance with which the year opened, was $11,121 07, applicable to Missions; and $7238 31, specially appropriated for the distribution of Bibles, Tracts, &c. The former of these sums has been reduced to $5758 22.

In making this statement, it is but justice to say, that the Committee, considering the general pecuniary embarrassment, have carefully abstained from making any special appeal for funds, committing their cause, under God, to the unsolicited contributions of the Church. They did this in faith that no debt would be incurred during the present year, and this hope has been realized.

Expenditures:—Your Committee have felt themselves called upon to exercise every reasonable economy, notwithstanding which, the expenditures of the year have been $29,711 75; being $7857 40 more than the previous year. Of this sum, there has been expended for the African mission $8800 75; for that at Athens, $6133 63; for Crete, $2034 06; for Constantinople, $4227 11; for China, $2031 92; for Texas, $1100; for special appropriation for Athens and Texas, $1017 73. General expenses, Spirit of Missions, cost of remittance to New-York and to Europe, $4366 55.

Western Africa.—*Cape Palmas.*—The Rev. Mr. Minor, after suffering from the fever of the country, and his many exposures in frequent journeyings, returned to this country in July, 1839, and passed several months in the recovery of his health, and occasional missionary efforts. On the 23d January, 1840, he was united in marriage to Miss Mary Stewart, a communicant of St. Peter's Church, Baltimore; and on the 15th of February they sailed in the Saluda, together with the Rev. Joshua Smith, recently appointed to this mission. Mr. Smith having completed his education at the Seminary in Alexandria, received orders in the diocese of Virginia, shortly before his embarkation. His labors will probably be devoted mainly to the colonists, in conformity with the plan of assigning one missionary to that interesting department of missionary duty.

The Committee, seriously weighing the claims of the native Africans, which have always been paramount with the Church, in this mission, have decided for the present, not to promote any other mission in connection with a colonial settlement; but maintaining the one already assumed, they have sought to direct the energies of the mission to the natives on the neighboring coast, keeping in view, missions to the interior, as soon as prudence will permit.

An important measure has been commenced during the year:—the formation of a native town near the primary station, composed of such native families as are willing to abandon their idolatrous and superstitious practices, and come at once under the influence of Christianity and civilization.

The character of such a mission, and the support of mission families whose wants are yet to be supplied almost wholly from this country, justify, in the opinion of the Committee, the expenses incurred, and which, under enlarged operations, must yet further increase. But, with prudent economy, your Committee confide in the liberality of the Church to sustain a work carried on in the reliance upon Divine grace and power.

(To be continued.)

DIED,

On Wednesday morning, the 12th instant, at his late residence, in Easton, Md., **John Goldsborough,** Esq., Counsellor at Law, and Cashier of the Farmers' Bank, in the 73d year of his age.

The brief record of an obituary notice can be but a broken tribute to the memory of this good man. He had filled the ordinary measure of human life, and in the performance of its duties, has merited the reputation of the Christian of the primitive Church. He was often a delegate in the Convention of the Church, (to which he was most devotedly and conscientiously attached,) as well as in the Councils of the State, and sustained uniformly the character of an able and faithful representative.

He has left a fair and honorable name among men, and we trust it is written in the brighter record of heaven. He was truly honored by a large community, and will be deeply deplored by many friends. His departure out of this life was that of a soul truly Christian, and the last accents of his clear though failing voice, were to express his assurance in the truths of that holy faith in which he had walked and lived.

He died the death of the righteous. May our last end be like his!

Omnium bonorum desiderio obiit.—*Communicated.*

CALENDAR.

AUGUST.

30. Eleventh Sunday after Trinity.

SEPTEMBER.

6. 12th Sunday after Trinity.
13. 13th Sunday after Trinity.
16. Ember-Day.
18. Ember-Day.
19. Ember-Day.
20. 14th Sunday after Trinity.
21. St. Matthew.
27. 15th Sunday after Trinity.
29. St. Michael and All Angels' Day.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's County.—Thursday, July 30, confirmed 14 in Grace Church, Jamaica.

City of Troy. Seventh Sunday after Trinity, August 2, in Christ Church, admitted to the priesthood the Rev. William H. A. Bissell, and the Rev. George B. Eastman, Deacons, Instructors in the Episcopal Institute. Morning Prayer was read by the Rev. William F. Walker, Principal of the Institute, who also presented the candidates, and the Sermon preached by the Bishop. The Rev. Edward Ingersoll, Rector of the church, the Rev. Richard Cox, Rector of St. John's Church, and the Rev. George Fiske, of the Diocese of Indiana, were also present, and assisted in the laying on of hands.

Albany County. In the afternoon, confirmed 12 in St. John's Church, Cohoes.

In the evening, confirmed 6 in St. Luke's Chapel, West Troy.

Otsego County. Eighth Sunday after Trinity, August 9, in Immanuel Church, Otego, admitted to the priesthood the Rev. Andrew Hull, Deacon, missionary at Onconta and Otego. Morning Prayer was read by the Rev. Norman H. Adams, Rector of St. Matthew's Church, Unadilla, (who also presented the candidate,) assisted by the Rev. John Hughes, missionary at Gilbertsville and Exeter, who read the lessons, and the sermon preached by the Bishop.

In the afternoon, confirmed 1.

Delaware County. Tuesday, August 11, in St. John's Church, Delhi, admitted to the priesthood the Rev. Daniel Shepherd, Deacon, Principal of the Delaware Academy. Morning Prayer was read by the R v. Mr. Hull, assisted by the Rev. Asa Griswold, Deacon, Minister of Christ Church, Walton, the sermon preached by the Bishop, and the candidate presented by the Rev. Thomas S. Judd, Rector of the Church.

In the afternoon, confirmed 3.

Greene County. Thursday, August 13, for the parish of St. Luke's Church, Catskill, whose church is now rebuilding after destruction by fire, confirmed 8 in the Methodist meeting house.

Friday, August 14, in Trinity Church, Athens, confirmed 5.

Washington County. Hampton, Ninth Sunday after Trinity, August 16, consecrated St. Simon's Chapel. The Instrument of Donation by the vestry, was presented to the Bishop by Samuel Beman, Esq., Senior Warden, and read by the Rector, the Rev. Lucius M. Purdy, who also read the Sentence of Consecration. Morning Prayer was read, and the sermon preached, by the Bishop.

In the afternoon, confirmed 3 in Christ Church.

Monday, August 17th, confirmed 7 in St. Paul's Church, Whitehall.

Warren County. Tuesday, August 18th, in the Presbyterian meeting house, for the parish of the Church of the Messiah, Glens Falls, admitted to the priesthood the Rev. John A. Spooner, Deacon, missionary at Glens Falls, and at Sandy Hill and Fort Edward, Washington county. Morning Prayer was read by the Rev. Mr. Walker, assisted by the Rev. Mr. Cox, who read the lessons, the sermon preached by the Bishop, and the candidate presented by the Rev. Amos Pardee, residing at Caldwell. The Rev. Reuben Hubbard, missionary at Stillwater and Mechanicville, Saratoga county, and the Rev. Palmer Dyer, missionary at Whitehall, were also present, and assisted in the laying on of hands.

In the afternoon, confirmed 14.

Saratoga County. Wednesday, August 19, at the residence of an aged member of the Church, Northumberland, confirmed 5.

Thursday, August 20, confirmed 5 in St. Luke's Church, Mechanicville.

City of Hudson, Friday, August 21, confirmed 19 in Christ Church.

Ulster County. Saturday, August 22, confirmed 19 in Trinity Church, Ulster.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County.* Tuesday, September 1, Goshen, *Orange County.* 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County.* 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County.* Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, August 30, Trinity Church, Watertown, A. M.; St. Paul's, Brownville, 3 P. M.

Monday, 31, All Saints' Church, Dexter, consecration 11 A. M.

Wednesday, September 2, Cape Vincent, 10 A. M.

Thursday, 3, Trinity Church, Lowville, 4 P. M.

Friday, 4, St. Paul's Church, Turin, 11 A. M; St. Paul's Church, Constableville, 3 P. M.

Sunday, Sept. 6, Zion Church, Rome, A. M. and P. M.

Monday, 7, Trinity Church, Constantia, Oswego county, 4 o'clock, P. M.

Sunday, Sept. 27, Trinity Church, Centrefield, ordination A. M.; East Bloomfield, confirmation P. M.

NOTICES.

CHURCH OF THE EPIPHANY,

STANTON STREET.

On Sunday evening (to-morrow) a collection will be made in this Church, in aid of the funds of the Protestant Episcopal Tract Society.

This society, the present year, has published eleven new Tracts, and kept up a full supply of the valuable old ones, which have been liberally distributed. Its receipts have been unusually small, and the consequence is, an indebtedness to its own officers for pecuniary advances in meeting promptly the payment of its engagements. The liberality of Episcopalians is respectfully solicited, to enable the society to continue its usefulness in disseminating sound Christian principles, and the doctrines of the Church, to feeble parishes and the destitute of our extensive country.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Rev Alfred H Partridge, Bedford, Westchester co, annual subscription, $2. Offerings of Christ church, Hampton, Washington co, Rev Lucius M Purdy, $3. St Paul's ch. Wells, Rev Lucius M Purdy, $1. From annual subscribers, $2. Total, $8.

Donations and Subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 28 Ann-street, by
August 28. Thomas C. Butler, Agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Offerings of Christ ch, Hampton, Washington co, Rev Lucius M Purdy, for '*Perceval,*' $3. Annual subscriber, $1. Christ ch, Bellville, N J, Rev Robert Davies, $5. Total, $9.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY.

THE Fall Term will commence on the first Wednesday in November. Aug. 29—tf

MRS. MULLIGAN AND MISS ROBERTS'

Boarding and Day School for Young Ladies, 43 Walker street, will be re-opened on Thursday, September 10th. August 29.—3t

UNIVERSITY GRAMMAR SCHOOL.

THIS School will re-open on Tuesday, the first day of September next. Circulars can be procured of the Janitor, who is always in attendance the University. Aug. 29. 2t$

YOUNG LADIES' LYCEUM INSTITUTE,

IN JERSEY CITY.

THE duties of this Seminary will be resumed on Monday, September 7. The number of boarders is limited, and those under 12 years of age will be preferred.

Terms—Board and tuition in the English branches, pupils under 12 years, $200; over that age, $250 per annum. French, Music, &c., an extra charge. Circulars containing further particulars may be obtained of Swords, Stanford & Co., Broadway, New York, or at the residence of the Principal, E. WINTER,
Grand street, Jersey City.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D Barry, Rector
of St Matthew's Church,
Jersey City,
D. S Gregory,
Thomas Alexander,

D Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.
Jersey City, N. J., Aug. 29, 1840.—tf

SITUATION FOR A TEACHER.

A SINGLE GENTLEMAN, a Protestant, who is capable of teaching the French and English languages, and has had some experience in the government of boys, may hear of a desirable situation, by applying at 625 Broadway, on Saturday next, August 29, between the hours of 10 and 3 o'clock. Good moral character is an indispensable qualification.
August 27.—tf

WANTED.—A young lady, a communicant in the Protestant Episcopal Church, wishes to obtain a situation as Teacher in a respectable Female Seminary.

She can produce the most satisfactory references as to character and qualifications. Address W. L., at this office. Aug. 29.—2t$

EDUCATION OF BOYS.

MR. RANDALL'S

CLASSICAL AND ENGLISH SCHOOL,

219 *Mercer-street,*

WILL re-commence on Tuesday, the 1st of September. The number of pupils is limited to twenty-five. Persons desirous of an interview with the subscriber, will be visited by him at their residences, by sending their address to the bookstore of Geo. Miller, 647 Broadway, or to the school room, and will thus receive any desired information respecting the school.

Please refer to Rev. Absalom Peters. D. D., to Courtlandt Palmer, Esq., to Rev. James W. Cooke, or to Abraham Mills, Esq. SAMUEL RANDALL.
Aug. 29, 1840.—3t$

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder. Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

THE REV. H. ADAMS having procured an Assistant, a Graduate from Trinity College, Cambridge University, England, who in addition to his varied qualifications teaches French, &c. &c.—two or three additional pupils would be received at the opening of the Fall Session, commencing the first Monday in September next.
Saugerties, August 17, 1840. Aug. 22—3t

THE ladies connected with the "Trinity Parish Sewing Society," will resume their duties on the first Thursday in September, in their room in St. Paul's Chapel. H. L. Battin, Secretary.
August 18, 1840—2t$

GOVERNESSES.

TWO situations in a prominent Church institution, for the Christian education of young ladies, are about to become vacant. The one embraces the higher English branches; the other, French, Drawing, and Music. None but ladies well qualified, and who can furnish satisfactory references, need apply. Address B., box 726, upper post office. August 22—tf

MISS SAGAR & MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 *Henry Street.*

REV. BENJAMIN I. HAIGHT, VISITER.

THE course of study embraces all the branches of a thorough and polished education; and the utmost attention is paid to the mental, physical, and moral culture of the pupils; all instruction being based upon Christian principles.

The School will be re-opened on Monday, September 7. Aug. 22—6t

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHROEDER, D. D., RECTOR.

THE Winter Term will commence on the first Monday in October next. Applications for admission are to be addressed to the Rector or the Secretary. Circulars may be had at the city office of the Hall, No. 28 Ann street, where, at least one day in every week, personal interviews may be had with the Rector.
August 22—6t

ORPHAN ASYLUM, OR OTHER SIMILAR INSTITUTION.

A MARRIED GENTLEMAN, who is considerde well qualified for the office of Superintendent, is desirous of obtaining such a situation in an established institution of the above description.

Answers, containing full description of the duties to be performed, location, and salary, addressed, post paid, to W. Chambers, Detroit, Michigan, will be duly attended to. August 22—3w$

EDUCATION.

A MARRIED GENTLEMAN, who has been engaged for the last fifteen years as Principal of a Boarding School in the vicinity of New York, and consequently of much experience in the education of youth, having concluded to discontinue the boarding of pupils, and to confine himself exclusively to the business of instruction, is desirous of associating himself with some literary institution in the city, or its environs, as professor of languages, and of those branches which constitute a liberal English education.

He would devote a few hours a day to a department in a Young Ladies' Boarding School, or to tuition in a private family. References as to character and qualifications, numerous, and of the first respectability in the city, can be given. A line addressed to J. R., 257 Broadway, or left at the office of this paper, will receive immediate attention. Aug. 22—2t$

DOCTOR BARRY AND MR. NELSON'S

COLLEGIATE AND MERCANTILE ACADEMY,

No. 45 Murray Street,

WILL re-open, after the August vacation, on Tuesday, the 1st of September next. A strict attendance on the part of the students of the institution will be expected on that day.

In this Academy are taught the Greek and Latin languages, and Mathematics, preparatory to an entrance into any class in any college, at home or abroad, as may be required; together with the several branches of a thorough English and mercantile education.

The French, Spanish, and German languages will be taught by masters of the first eminence in the city.

One or both of the Principals will be in attendance at the Academy, on Monday, the 31st of Aug., from 9 A. M., to 3 P. M., to receive applications for entrance.

N. B. The religious education of the pupils of the above Seminary, will be attended to in accordance with the principles and formularies of the Protestant Episcopal Church. Aug. 22—3t

ASTORIA FEMALE INSTITUTE.

REV. J. W. BROWN, A. M., RECTOR.

THIS Institution will open on Monday, 14th September. A punctual attendance on the first day of the term is requested.

Application for admissions to be addressed to the Rector, at the Institute, Astoria, Queen's co., L. I.
Aug. 15—6t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 *Duane Street, opposite Duane Park,*

REV. ALDERT SMEDES, RECTOR.

THE Fall Term of this School will commence on the first day of September. A punctual attendance of the pupils is requested. Aug. 15—tf

THE Collegiate School, 115 Franklin street, will be re-opened after the summer vacation, on Monday, the 31st of August.

Circulars containing terms, &c., can be obtained at Mr. Robert Carter's bookstore, corner of Canal and Mercer streets. Forrest & Mulligan,
Aug. 15—4t$ Principals.

PERCEVAL ON APOSTOLICAL SUCCESSION,

FOR SALE at the Protestant Episcopal Tract Depository, 28 Ann street, in paper covers, at fifteen cents; bound in muslin, thirty cents; in roan, 37 1-2 cents; may be had in any other variety of binding.
Aug. 15—tf

SELECT SCHOOL FOR YOUNG LADIES.

THE Misses Phillips will re-open their School for Young Ladies, at their residence, 53 Pierrepont street, Brooklyn, on Tuesday, the 1st of September. A few young ladies can be received as boarders. Terms, per quarter, including stationery and fuel:

For tuition in the Higher English studies,	$16
" " Elementary do with History,	12
" " Introductory Department,	6 and 8
" " French Language,	8

References.—Rev. I. S. Spencer, Rev. S. H. Cox, D. D., Rev. B. C. Cutler, D. D., Rev. Kingston Goddard, Brooklyn; Hon. T. Frelinghuysen, New York; A. Van Sinderen, Esq., J. A. Perry, Esq., Brooklyn; A. Crittenton, A. M., Principal of the Albany Female Academy. Aug. 15—6t$

ST. BARTHOLOMEW'S CHURCH.

AS the enlargement and improvement of this Church cannot be completed before the first week of September, the Church, therefore, will not be open for divine service until the first Sunday of September. The Vestry also give notice, that on Monday, September 7th, a committee will be in attendance at the Church from 5 to 9 o'clock, P. M., for the purpose of selling and renting the Pews recently constructed, as well as several very desirable Pews in the Gallery.
Aug. 15—4t

THE BOOK OF PSALMS.

F. J. HUNTINGTON & CO., 174 PEARL ST,

HAVE recently published the Psalms of David translated into English verse, by the Rev. George Burgess, Rector of Christ Church, Hartford.

They also publish and keep constantly on sale, wholesale and retail, a very complete and extensive assortment of books and stationary requisite for schools and academies in every department of education, which they offer on the most reasonable terms. Among their publications are, the MalteBrun School Geography and Atlas, and Parley's Geography, the former in use in the Public Schools in this city; Mrs. Lincoln Phelp's Lectures on Botany, Chemistry, and Natural Philosophy; also, by the same author, Botany, Chemistry, and Natural Philosophy for beginners; Burritt's Geography of the Heavens, with an atlas; Kame's Elements of Criticism, 8vo.; Webster's School Dictionary, 12mo.; and 18mo.; Mrs. Willard's Universal History, with an Atlas; Gallaudet's Picture, Defining and Reading Book, &c., &c.

⁂ *The attention of School Committees, Teachers, and the Trustees of Academies and High Schools, especially solicited.* July 25.

MEMOIRS OF BISHOP WHITE.

JUST RECEIVED and for sale, the Memoir of the Life of the Right Reverend William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania. By Bird Wilson, D. D., Professor of Systematic Divinity in the General Theological Seminary. Charles Henry,
Aug. 6. 124 Fulton-street.

FABER ON ELECTION.

JUST PUBLISHED AND FOR SALE BY

CHARLES HENRY, 124 FULTON STREET,

THE Primitive Doctrine of Election, or an Historical Inquiry into the Ideality and Causation of Scriptural Election, as Received and Maintained in The Primitive Church of Christ. By George Stanley Faber, D. D., author of "Difficulties of Romanism, Difficulties of Infidelity," &c.
July 29, 1840.

THEOLOGICAL SEMINARY OF VIRGINIA.

FACULTY.

Rt. Rev. Richard Channing Moore, D. D., President.

Rev. Reuel Keith, D. D., Professor of Systematic Divinity, and Acting Professor of Pulpit Eloquence.

Rev. Edward R. Lippitt, A. M., Professor of Pastoral Theology and Church Polity, and Acting Professor of Ecclesiastical History.

Rev. Joseph Packard, A. M., Professor of Biblical Literature.

The next session of this Institution will commence on Wednesday, the 30th of September.

Qualifications for admission. "Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, of classical and scientific attainments, and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry."

Extract from "The Rules for the Government of the Seminary."

By order of the Faculty.
E. R. Lippitt, Secretary.
Theological Seminary, July 24, 1840. tOct1.

DELAWARE ACADEMY.

Rev. Daniel Shepard, A. M., *Principal.*
Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical,* and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks. Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society,* the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to Thomas . Butler, Agent, No. 28 Ann street, New York.
New York, May 9, 1840. tf

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

BISHOP McILVAINE ON JUSTIFICATION.

JUSTIFICATION BY FAITH, a Charge to the Clergy of the Diocese of Ohio, with an Appendix, by the Rt. Rev. C. P. McIlvaine, D. D. Also, by the same author, "The Origin and design of the Christian Ministry," a sermon, published by request of the students of Kenyon College. Also, a few copies of a sermon by the same prelate, entitled "The Apostolical Commission," preached at the consecration of Bishop Polk. For sale by
SWORDS, STANFORD & CO.
July 2.

ASSISTANT WANTED.

AN Assistant in the Government Classical School at Brockville, on the St. Lawrence River, Upper Canada, will be required on the 18th day of August. The applicant must be a British subject, of good Classical and Mathematical attainments, and capable of teaching Writing, Arithmetic, and Book-Keeping. Under an act of Parliament, the salary is fixed at £50 per annum, to which the Principal would make an addition in the case of superior qualifications. A Graduate of an English University would be preferred; and in every case unexceptionable testimonials required.

Address Rev. H. Caswall,
Brockville, via Morristown, St. Lawrence C, New York.
August 8, 1840.—3t

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents. Just published and for sale by Charles Henry,
Feb. 8. 124 Fulton st

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

POETRY.

FOREST SCENE IN THE DAYS OF WICKLIFF.

BY MARY HOWITT.

A little child, she read a book,
Beside an open door;
And, as she read page after page,
She wondered more and more.

Her little finger, carefully,
Went pointing out the place;
Her golden locks hung drooping down,
And shadowed half her face.

The open book lay on her knee—
Her eyes on it were bent;
And as she read page after page,
Her color came and went.

She sat upon a mossy stone,
An open door beside;
And round, for miles on every side,
Stretched out a forest wide.

The summer sun shone on the trees—
The deer lay in the shade;
And overhead the singing birds
Their pleasant clamor made.

There was no garden round the house,
And it was low and small;
The forest sward grew to the door,
The lichens on the wall.

There was no garden round about,
Yet flowers were growing free;
The cowslips and the daffodil
Upon the forest lea.

The butterfly went flitting by;
The bees were in the flowers;
But the little child sat steadfastly,
As she had sat for hours.

"Why sit ye here, my little maid?"
An aged pilgrim spake—
The child looked upward from her book
Like one but first awake.

Back fell her locks of golden hair,
And solemn was her look;
And thus she answered, witlessly,
"O, sir, I read this book."

"And what is there within that book
To win a child, like thee?
Up! join thy mates, the singing birds,
And frolic with the bee."

"Nay, Sir, I cannot leave this book,
I love it more than play:
I've read all legends, but this one
Ne'er saw I till this day.

"And there is something in this book
That makes all care begone;
And yet I weep, I know not why,
As I go reading on."

"Who art, thou, child, that thou should't read
A book with mickle head?
Books are for clerks—the king himself
Hath much ado—to read."

"My father is a forester,
A bow-man keen and good;
He keeps the deer within their bounds,
And worketh in the wood.

"My mother died at Candlemas—
The flowers were all in blow
Upon her grave, at Allenby,
Down in the vale below."

This said, unto her book she turned,
As steadfast as before—
"Nay," said the pilgrim, "nay, not yet.
And you must tell me more."

"Who was it taught you thus to read?"
"Ah, sir, it was my mother;
She taught me both to read and spell,
And so she taught my brother.

My brother dwells at Allanby,
With the good monk alway;
And this new book he brought for me,
But only for one day.

"O, sir, it is a wondrous book,
Better than Charlemagne;
And be you pleased to leave me now,
I'll read in it again."

"Nay, read to me," the pilgrim said,
And the little child went on
To read of Christ, as is set forth
In the Gospel of St John.

On, on she read, and gentle tears
Adown her cheeks did slide—
The pilgrim sat with bended head,
And he wept by her side.

"I've heard," said he, "the Archbishop—
I've heard the Pope, at Rome,
But never did their spoken words
Thus to my spirit come.
The book, it is a blessed book,
Its name, what may it be?"

Said she, "they are the words of Christ
That I have read to thee,
Now done into the English tongue,
For folks unlearned as me."

"Give me the book, and let me read,
My soul is strangely stirred;
They are such words of love and truth
As I ne'er before have heard."

The little girl gave up the book,
And the pilgrim, old and brown,
With reverend lips did kiss the page,
Then on the stone sat down.

And aye he read page after page,
Page after page he turned;
And as he read their blessed words,
His heart within him burned.

Still, still the book the old man read,
As he would ne'er have done;
From the hour of noon, he read the book
Until the set of sun.

The little child she brought him out
A cake of wheaten bread;
And it lay unbroken at even tide,
Nor did he raise his head.

Then came the sturdy forester
Along the homeward track,
Whistling aloud a hunting tune,
With a slain deer on his back.

Loud greeting gave the forester,
Unto the pilgrim poor—
The old man rose with thoughtful brow,
And entered at the door.

They two, they sat them down to meat,
And the pilgrim 'gan to tell
How he had eaten on Olivet,
And drank at Jacob's well.

And then he told him he had knelt
Where'er our Lord had prayed,
How he had in the garden been,
And the tomb where he was laid.

And then he turned unto the book,
And read in English plain,
How Christ had died on Calvary,
How he had risen again.

As water to the parched soil,
As to the hungry, bread;
So fell upon the woodman's soul,
Each word the pilgrim read.

Thus, through the midnight did they read,
Until the dawn of day;
And then came in the woodman's son
To fetch the book away.

All quick and troubled was his speech—
His face was pale with dread;
For he said the king had made a law,
That the book should not be read,
For it was such fearful heresy,
The holy Abbot said.

"THE BEARING OF HUMILITY UPON THE DUE EXERCISE OF THE MINISTERIAL FUNCTIONS."

"Christ is head over all things to his Church;" the source of all wisdom, authority, and strength to his people. They who act in his name and stead, therefore, must act by the light of his wisdom. So far as this point may relate to their message, it has been sufficiently discussed already. It has respect, however, to the *manner* of delivering this message: and here the condescension, the gentleness, and humility of Jesus, claim our anxious imitation. But here I shall not enlarge, as the same train of thought will be taken up in the sequel of my remarks. The ministers of Christ must also be subject to Christ's *authority*. In their character, as ministers, they can have no authority without him. All power was committed to him as Head of the Church; and hence must proceed from him, or not be possessed. It was his good pleasure, however, to restrict the transmission of this power, through the ages, to the end of time, to a visible and well-defined succession, kept up by the laying on of the hands of a certain continuous order of men, beginning with the apostles.[*]

We can have no part nor lot in this power, therefore, except we submit to the appointment of Christ, and obtain it from some one belonging to this succession. But such submission will require the exercise of a self-humbling spirit—an inflexible adherence to the principle, that where God has *appointed*, it is only left for man to *obey*. The motive, however, is here strong: for, if there be one assumption of power more arrogant and truly appalling than another, it is that which, in defiance of the authority of Christ, presumes, self-constituted, to act as his ambassador.

But there is yet another kind of authority committed by Christ to his Church, to which our submission is demanded; I mean that which relates, properly speaking, to Church government. A man may be duly commissioned by Christ, and still, from want of "humbleness of mind," be guilty of criminal resistance to Christ's authority. "He hath set divers orders of ministers in his Church;"[†] and hath commanded obedience to those who may have the rule over us;[‡] while the Church, in pursuance of this command, has exacted of us a vow, "to follow, with a glad mind and will, their godly admonitions, and to submit to their godly judgments."[§]

The natural pride of the human heart, however, greatly endangers this principle of subordination, while the evil is aggravated in this country by the tendency of our political institutions; and nothing can effectually resist it but the grace of humility. This grace, however, constantly and deeply cherished, will be found a sufficient antidote. If allowed to bear sway in our hearts, it will help to settle many a perplexing case of conscience on questions of duty to our superiors; as its decisions will be always in favor of the principle of due subordination to the Church, even to individual disadvantage. Pride is specially skilful, when called upon to yield to the counsels of another, in raising and entrenching itself behind what it terms *conscientious scruples*. Humility, on the other hand, restrains such scruples, and losing sight of self,—except as self may be interested in the general good,—seeks only the free and full operation of those grand principles upon which Christ has established the order and discipline of his Church. It submits, for *Christ's sake*, to the laws which he has left to be dispensed by his ministers for the perfect fellowship of his people. In short, it looks not to self, but to "the communion of saints,"[‖]—the unity and peace of "Christ's Holy Catholic Church."[¶]

Again; the ministers of Christ must be sustained in their work by the power of Christ. Here the human must be swallowed up in the divine. Here, without the Master in heaven, the servant on earth can do nothing. "Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."[**] And to show us our dependence upon him, and that he would have us humbly and unceasingly recognise this dependence; yea, to let all the world see that "the success of the Gospel stands not in the wisdom of men, but in the power of God,[††]—that neither genius, nor learning, nor eloquence, nor labor, can avail aught in this contest with "the world, the flesh, and the devil," unaccompanied by his "Presence and Spirit,"—he has usually granted the most abundant results to the humblest and most unpretending efforts; thus emphatically taking "the weak things of the world to confound the things that are mighty."[‡‡]—*Bishop Ives.*

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[*] In proof, see Onderdonk, *On Episcopacy Tested by Scripture*; and Perceval, *On Apostolical Succession*; two works which should be in the hands of every person who desires to know the Gospel of Christ in its divine and necessary consubstantiation with the Church of Christ. Both may be had at the Depository of the New York Protestant Episcopal Tract Society.

[†] 1 Cor. 12:28, and Prayer in Institution Office.

[‡] Heb. 13:17.

[§] Vows of Deacons and Priests at Ordination.

[‖] Apostles' and Nicene Creeds.

[¶] "The holy Basil visited one day a sacred brotherhood; and after such discourse as was fitting, said to the head of it, 'Hast thou a brother here who has the grace of *obedience?*' And he answered him, 'My lord, we be all thy servants, and are endeavoring after salvation.' Basil said a second time, 'Yea, hast thou one *so gifted?*' And he brought unto him a brother. Then the holy Basil employed him to minister to him as he dined. After he had eaten, the other brought him water to wash; but Basil said, 'Come hither, and I too will give thee water to wash.' And the other suffered the Bishop to pour out water upon his hands. Then said Basil, 'When I enter into the chancel, come before me, and I will make thee a *deacon*.' And afterwards he made him *priest*, and took him with him to his own house, on account of his *obedience*.—*History of the Great St. Basil.*

[**] 1 Cor. 3:7.

[††] 1 Cor. 2:5.

[‡‡] 1 Cor. 1:27. "It is God who gives his ministers, *such as are humble*, power over the hearts and souls of men; when, distrusting themselves, they ascribe all the glory to God." "There have been many, who without any very great learning and eloquence, yet by their communication in a humble and low way, have instructed and converted more than famous preachers; for they preached not themselves, but Christ Jesus; placing all their confidence in God."—*Bishop Wilson.*

No cloud can overshadow the Christian, but his faith will discern a rainbow in it.—*Bishop Horne.*

THE STUDENT.

He had toiled too earnestly and too long. Like an imprisoned bird, his spirit, struggling for a more perfect freedom, had beat against its prison bars, and now its earthly tabernacle was shattered. It is melancholy to see the decay, the gradual drooping, and premature death of the young and strangely gifted. How many hopes—how many affections clustered around and clinging to such an individual, are withered and crushed by the blow that lays their object in the dust! The altar is overthrown, and the offering profaned.

The Student sat alone. His task was done. One pale cheek rested upon his emaciated hand, and his eye was fixed thoughtfully upon the volume opened before him—yet the page was to him but a blurred and confused mass. His mind was away among earlier days and brighter scenes. He thought of the past, and a faint smile lightened up for a moment his pallid countenance. There were hopes and joys, and aspirations, and anticipated triumph, that came thronging upon his soul in that brief retrospect, and his strong ambition woke again —to die?

The panorama passed. The realities of the present were before his eyes; and he sighed to think that the brilliant promise of his morning, had departed ere noon. The object for which he had toiled was unattained. Ease had been forgeone, health sacrificed; the springing affections of his heart crushed down and strangled in their birth—but the prize he sought was still unwon. Oh! Fame, thou mocker of the sanguine heart! how much of life, and love, and peace, have been immolated upon thine altar—in vain! How few of thy votaries win the meed for which they toil!

Solemnly passed the night. The blushing dawn looked timidly over earth, and the birds were musical among the trees. Men came forth to labor, but the pale and sickly student came not with them. His labor was done.—*New Yorker.*

DEATH OF A RABBI.

When Rabbi Jochanan, the son of Sachai, was ill and on his death-bed, his disciples came to visit him. When he saw them, he began to weep. "Light of Israel," said they to him, "main pillar of the right, thou strong hammer, why dost thou weep?" He answered. "Were I led forth to judgment before a mortal king, who is here to day, and in his grave to-morrow; whose anger, were it excited against me, would not be lasting; whose fetters, were he to chain me, could but confine the body; whose infliction of death, were he to kill me, would not be eternal; whom I could mollify with words or bribe with gifts; even then I would weep. How much greater is my cause for tears, now that I am to be led before the King of kings, the Holy One! Blessed be He who liveth and reigneth for ever! whose wrath, were it excited against me, is everlasting; whose fetters, were he to chain me, know no end; whose infliction of death, were he to kill me, would be eternal; whom I can neither mollify with words, nor bribe with gifts. Moreover, there are two paths open before me,—the one leading to bliss—the other to torments; and I know not which of them it will be my doom to take. Then, how can I abstain from weeping?" His disciples then said, "Our Rabbi, give us thy blessing!" He answered, "May the fear of the Deity be as strong on you as the fear of man!" One of them said, "What, no stronger?" He answered, "O that it were as strong! for you know that he that is committing a sin says within himself, I must take care that no man sees me."—*From Akedeth Itzchach, R. Isaac ben Moses.*

KNOWING CHRIST.

Where does the Christian's strength lie? It lies in this alone—in believing experimental views of the Lord Jesus Christ. If we obtain those views of our blessed Saviour, which are offered to us all, we may obtain a principle and power to resist all difficulties in our way; but this is absolutely essential. To know Christ, then, is the great lesson of our lives; to know him more and more is the single and grand lesson which every soul among us must desire on our way to heaven. For this alone, St. Paul counted all things but loss that he might be accounted of Him. This, and this alone, was that which seemed to him to sum up all other blessings in himself. What was so inexpressibly precious to St. Paul, and is most precious to each believer in exact proportion to his experience of it, must be set before us all, as the grand thing we have to aim at in our desires, our exertions, and our prayers. To know the glory of Christ, the majesty of Christ, the power of Christ, the faithfulness and truth of Christ —to know his holiness—to know more and more of his tender compassion to sinners—to observe his wise and merciful dealings with his people—to observe the promises he has given, and the means by which he accomplishes them—to know how he loves us—to experience, in our own hearts, the height and depth, and length and breadth of that love which passeth knowledge—this is the business of each one who would call himself a Christian—this is the grand spiritual discovery, after which each of us must aim. For this no exertions are too great, it will infinitely more than repay every effort that we can make for it.—*Rev. B. Noel.*

COSMOPOLITAN PHILANTHROPY.

Instead of cherishing what we have, and striving to improve it, it wanders off to a distant imaginary object. It is a deviation from that humble practical Christian spirit, which recognizes both in moral duties, and the system of the Church, local arrangements, attachment to home, country, language and soil, as necessary for giving stability to our virtues, and limits to our extravagant affections.—*Newman.*

MAYNOOTH COLLEGE.

This is a Roman Catholic College, situated in the county of Kildare in Ireland, to which the English Parliament makes frequent grants of money. This has been urged against that body, as an evidence of its favoring the Romish religion; and we have not heretofore known how to avoid that conclusion. A recent number of the *London Morning Advertiser*, contains a report of a debate in Parliament on the question of withholding the appropriation; which, though it discloses a most anti-protestant feeling on the part of some of the members, clears the Parliament, *as such*, from all design of sustaining popery.

But we can but be astonished at the doctrines maintained by some of the members, ay, and by the *liberals* too, composing that body. If we had need of evidence that Romanism is to look elsewhere than to Oxford for its support in England, that debate would furnish it. When we find such men as Mr. Plumptre of Kent, and Sir Robert Inglis of Oxford, opposing an appropriation to a Roman Catholic College, on the ground that it was sustaining a religion by law, which in their hearts they believed to be false, and because the course of education was not calculated to make either good subjects, or good citizens; and when we find others, professing to be "less bigoted than those high Churchmen,"—pronouncing the opinions we have mentioned, as better calculated for Spain than for England, and as belonging to an age 200 years gone past; and asserting the right of the Romanists to teach what they please, without being subject to any supervision, we are fain to believe that the *pretended* horror manifested by these Roman apologists, at every thing which proceeds from Oxford, as a horror for something beside Romanism. That Oxford begets follies enough, no one doubts. But it is not these that wake opposition. But speak of *the Church*, let a member assert the original and spiritual independence of that, and take the ground of its divine institution, and of its perpetual and universal obligation, and "bigot" is the first epithet that the opponents of the Church will apply to him. And yet, the very same person who has branded the Churchman as bigot, will, in the very next breath, turn apologist for Rome. Such is the state of parties in England; and hence, whatever may be its present aspect, the controversy is not between Episcopacy and dissent, but between Episcopacy and Popery. And Rome, true to her ancient policy, is busied in making up false issues, and arraying the parties in false positions, in order to avail herself of the co-operation of those who would not knowingly and willingly favor her claims.—*Chronicle of the Church.*

ANECDOTE OF ARCHBISHOP CRANMER.

A priest near Scarborough, sitting among his companions, over his beer, at the door of a country ale-house, and somebody happening to mention the archbishop: "That man," said the priest, "as great as he is now, was once but an ostler, and has no more learning than the goslings yonder upon the green." Cromwell, Earl of Essex, who had his spies in every quarter, was informed of what the priest had said. A messenger was immediately despatched for him, and he was lodged in the Fleet. Some months elapsed, when the archbishop, who was entirely ignorant of the affair, received a petition from the poor priest, full of penitence for his imprudence, and of supplication for mercy.

The primate having inquired into the business sent for him. "I hear," said he, "you have accused me of many things, and, among others, of my being a very ignorant man. You have now an opportunity of setting your neighbors right in this matter, and may examine me, if you please."

The priest, in great confusion, besought his grace to pardon him: he never would offend in the same way again.

"Well then," says the archbishop, "since you will not examine me, let me examine you."

The priest was thunderstruck; making many excuses, and owning he was not much learned in book-matters.

The archbishop told him he should not then go very deep, and asked him two or three of the plainest questions in the bible: Who was David's father? and who was Solomon's?

The priest, confused at his ignorance, stood speechless.

"You see," said the archbishop, "how your accusation of me rises against yourself. You are an admirable judge of learning and learned men. Well, my friend, I had no hand in bringing you here, and have no desire to keep you. Get home; and if you are an ignorant man, learn at least to be an honest one."

Soon after the Earl of Essex came to the primate, and with some warmth told him, he might for the future fight his own battles; that he had intended to have made the priest do penance at Paul's cross, but his grace's misjudged lenity had prevented him.

"My good lord," said the primate, taking him by the hand, "be not offended. I have examined the man myself; and be assured from me he is neither worth your notice, nor mine."—*Gilpin's Lives of Reformers.*

VALUE OF THE FATHERS.

The value of the genuine works of these [the early] Fathers, is, to *learned theology*, very small; but as affording an acquaintance with the true spirit, and sentiments, and reasonings of Christians in the very first age after the apostles, *they are of inestimable value*. If any one wishes to know, what was the *simplicity and godly sincerity* of the first and infantile age of the Church, let him read the Apostolic Fathers.

So writes the Rev. James Murdock, a clergyman of the Congregational Church, the learned and able translator of *Mosheim:*

"May Heaven in its benevolence preserve all Protestant Churches at once from the taste, the teaching, and the piety of the early Fathers.

* * * * * * *

"Should these [the Oxford] writers be able to excite in the literary and religious community, a taste for the Fathers, we may bid adieu to all relish for those classic productions of genius, that have so long delighted the world, as well as that sound divinity which has enlightened and adorned the Church."—*Episcopal Recorder.*

WONDERS OF A WATCH.

The common watch, it is said, beats or ticks 17,160 times in an hour. This is 411,840 a day; and 150,424,560 a year, allowing the year to be 365 days and 6 hours.

Sometimes watches will run, with care, a hundred years; so I have heard people say. In that case, it would last to beat 15,042,456,000 times! Is it not surprising that it should not beat to pieces in half that time?

The watch is made of hard metal. But I can tell you of a curious machine which is made of something not near so hard as steel or brass; it is not much harder than the flesh of your arm. Yet it will beat more than 5000 times an hour; 120,000 times a day; and 43,830,000 times a year. It will sometimes, though not often, last 100 years; and when it does, it beats 4,483,000,000 times.

One might think this last machine, soft as it is, would wear out sooner than the other. But it does not. I will tell you one thing more. You have this little machine about you. You need not feel in your pocket, for it is not there. It is in your body—you can feel it beat; it is your heart.

THE ESSENCE OF HEAVEN.

"Lord, it is good to be here." For where, indeed, is heaven? Is it beyond the stars? Is it where the seraph strikes his golden harp, or where the palm trees flourish in eternal youth? Brethren, I think it is where the beloved Son abides, where he reveals himself fully to the soul. So, then, our knowledge of him here, "in part," is indeed a part of heaven. What a lonely place in itself was this solitary mountain! But as soon as the disciples saw his glory, when he was "transfigured before them," they might well say, "It is good for us to be here!" There are some who are fond of inquiring what sort of an abode heaven is. But what need is there of such inquiries, if we only can be present with the Lord? How much more needful, then, is it for us to inquire, whether he is ours and we are his! He is, verily, our real heaven, and his nearness to us is our highest bliss. How comfortable are the words, "It is good to be here!" Whereas, under the old dispensation, it was said, "How dreadful is this place!" Gen. xxviii. 17; and "We shall surely die, because we have seen God." Jud. xiii. 22. "It is good to be here!" said Peter. How seldom is this expression heard among thousands, who nevertheless, profess to belong to the New Testament Church! Alas! but few know the true element of peace and joy, and fewer still endeavor to breathe perpetually in it.—*Krummacher.*

GOD'S PROVISION FOR MAN'S BODILY WANTS.

Is not all the earth our orchard and our granary, our vineyard and our garden of pleasure? and the face of the sea is our traffic, and the bowels of the sea is our vivarium, a place for fish to feed us, and to serve some other collateral appendant need; and all the face of heaven is a repository for influences and breath, fruitful showers and fair refreshments. And when God made provisions for his other creatures, he gave it of one kind, and with variety no greater than the changes of day and night, one devouring the other, or sitting down with his draught of blood, or walking on his portion of grass; but man hath all the food of beasts, and all the beasts themselves that are fit for food, and the "food of angels," and "the dew of heaven, and the fatness of the earth;" and every part of his body hath a provision made for it; and the smoothness of the olive and the juice of the vine refresh the heart and make the face cheerful, and serve the ends of joy and the festivity of man; and are not only to cure hunger or to allay thirst, but to appease a passion, and allay a sorrow. It is an infinite variety of meat, with which God furnishes out the table of mankind. And in the covering our skin, and clothing our nakedness, God passed from fig leaves to the skin of beasts, from aprons to long robes, from leather to wool, and from thence to the warmth of furs, and the coolness of silks; he hath dressed not only our needs, but hath fitted the several portions of the year, and made us to go dressed like our mother, leaving off the winter sables when the florid spring appears; and as soon as the tulip fades, we put on the robe of summer, and then shear our sheep for winter: and God uses us as Joseph did his brother Benjamin; we have many changes of raiment, and our mess is five times bigger than the provision made for our brothers of the creation.—*Bishop Jeremy Taylor.*

THE EVENING OF LIFE.

Amid life's varied streams, and sources of transport and pain, often mingled and often alternating, we learn at least to prefer those milder and more certain or enduring pleasures which calmly soothe us, in the bustle, the labor and excitement that engage and animate our youth and mature strength.—Agitation and emotion at length lose their charm: they disturb more than they animate us.—As age advances to its sober evening, we perceive and appreciate the value of conscious life without pain; of sedate tranquillity; of reposing, yet not inactive thought; of sensibility without perturbation; of patient hope; of resting nobility; of sensations that please, but do not agitate; of intellectual rumination; and of those solemn aspirations of sacred foresight, of prospective gratitude, and of humble reliance on the great mediatorial Benefactor, which close our mortal days with true dignity, and make even dissolution an inestimable blessing.—*Sharon Turner.*

PRAYING A PHYSICIAN INTO PRACTICE.

Dr. Mead was the son of a dissenting minister; and whenever he was called out of his father's church, which was often the case, the preacher would stop in the middle of his discourse, and say, "Dear brethren, let me offer up a prayer for the safe recovery of the poor patient to whom my son is gone to administer relief." It is not said how much this circumstance tended to the celebrity of this once eminent physician, but we have little doubt that it brought him many a patient.

CONSTANT SUPPLIES OF GRACE.

The acts of breathing which I performed yesterday will not keep me alive to-day; I must continue to breathe afresh every moment, or animal life ceases. In like manner, yesterday's grace and spiritual strength must be renewed; and the Holy Ghost must continue to breathe on my soul from moment to moment, in order to my enjoying the consolations, and my working the works of God.—*Toplady.*

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Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.

May 23, 1840.—tf

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25

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July 9, 1840.—y

WOLFF'S JOURNAL.

JOURNAL of the Rev. Joseph Wolff, in a series of letters to Sir Thomas Baring, containing an account of his missionary labors, and ending with his visit to America in 1839, just received from London, and for sale, wholesale and retail, by

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R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.

March 28. tf

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BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

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March 28. tf

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May 2—tf

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THE CHURCHMAN

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